The Baptist Kerord

"THY KINGDOM COME"

OLD SERIES-VOLUME LXII.

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NEW SERIES-VOLUNME XLII. NO. 24.

Who's Who and What's What

Pastor Lawrence B. Cobb of Union says a number of new names will be added to the Baptist Record subscription list as a result of their recent revival. The Sunday School special offering to the Orphanage is already \$63.85 and still climbing. The NOW Club quota is more than half subscribed before the canvass starts, and the goal will be reached. The "best yet" Daily Vacation Bible School runs June 11-27, with Miss Nell Taylor, a recent Blue Mountain graduate, assisting.

"I believe that the wholesale desecration of the Sabbath is one of the outstanding sins of our time—also it is a sin that threatens the very structure of our civilization."—Dr. Dan'l A. Poling.

Cited as "an interpreter of the gospel in terms of modern human need," Rev. Talmage C. Johnson, who for the past nine years has been pastor of the First Baptist Church of Kinston, N. C., was awarded the degree of Doctor of Divinity by Furman University at its recent commencement. Dr. Johnson is author of "The Christian Differential" and "Life's Intimate Relationship." He has contributed numerous sermons and articles to religious journals and periodicals.

Last Tuesday evening Dr. Claude Bowen, pastor of Calvary Church, Jackson, tried an experiment with his younger men from 21 to 35 years of age. These met for an informal discussion of "What it means to be a Christian." It proved so interesting and helpful that they requested a meeting like this twice a month. Tuesday, the 17th, the next meeting will be held, and all the men from 21 to 35 are invited. The Daily Vacation Bible School started Monday morning and continues two weeks, Miss Rebecca Davis, principal. There will be more than 50 workers. A good program is ready and a great attendance expected. Faculty meets at 8:15 a. m., and school opens at 8:30. Miss Minnie Landrum spoke to the folks at prayer meeting.

Among the many reasons given for the flight of Hess from Germany to Scotland, the latest we have seen is that he had joined the Buchmanites (the Oxford movement) and was trying to carry out the teachings of this group. Hope they get Hitler.

From the Commission on Interracial Cooperation comes the information that the seven four year colleges for Negroes in Mississippi will this year graduate 103 men and women. Of these 50 take the Bachelor of Arts degree and 53 the Bachelor of Science degree. There were enrolled in these colleges for the year 484 men and 591 women, which seems to indicate an increase of nearly 280 per cent in 15 years. The largest enrollment is in Alcorn A. & M.

The daily papers tell us that the college band of the Negro A. & M. College, about 60 in number, has gone in a body into one of the U. S. military training camps.

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n I- Dr. Chas. S. Henderson, for the past seven and a half years pastor of the Immanuel Baptist Church, Nashville, Tennessee, recently offered his resignation to take effect October 1. Dr. Henderson, who is a native of Calhoun, Georgia, went to Nashville from the pastorate of the First Church of Greenville, Miss. He is a graduate of Mercer University, Crozer Theological Seminary and the University of Dubuque. During his pastorate of the Immanuel Church the church's debt has been decreased from \$110,000 to \$30,000 and the membership of the church has had a substantial increase.

The Bible commands us to "pray for all saints," but it says nothing about the "saints" praying for

To him that hath shall be given. Our mission in Japan has not been very successful. The mission in Brazil has been very fruitful. Recently providential interference came and removed all our missionaries from Japan. The number in Brazil has been materially augmented.

The Sunday School Board has just brought out a new edition of "In His Steps" by Charles M. Sheldon, which sells for \$1.00. Hardly any book of modern times has been translated into more languages, and millions of copies have been sold. It will do great good in this new edition.

You have seen or will see one day this week in Ripley's "Believe It Or Not," in the daily papers something of great interest to all Mississippians, especially Mississippi Baptists, about Mrs. Modena Lowrey Berry, in connection with the celebration of her ninetieth birthday. Honors have come to her from every quarter, and all of them richly deserved.

The Baptist Record office had a surprise visit from Dr. Otis Jones and Mrs. Jones on the sixth. He is captain and chaplain in the army division stationed at Camp Livingston, Louisiana. Mrs. Jones was until the fifth Miss Thelma Hemphill and taught at Bude, where Dr. Jones was pastor before entering the army. He is hospital chaplain with two assistants. We wish for this fine couple lifelong happiness and increasing usefulness.

Mendenhall Revival: Bro. W. A. Green of Waynesboro did the preaching, which is enough said about the preaching. He gets better and better. The meeting ran ten days and was the best attended that we have had since I have been pastor there. Visible results, 27 added to the church, most of them by faith and baptism. The last two days were given to stewardship and tithing, and many signed up to tithe their incomes. The pastor is happy and the people are better spiritually.—Chas. C. Jones.

Some of the papers tell us about a Baptist pastor who went to a Jewish rabbi to secure unleavened bread with which to celebrate the Lord's Supper. To save any other brother from calling in the assistance of one who denies the divinity of Christ when he celebrates the Lord's Supper, we suggest that he ask his wife, who will probably tell him to mix a little flour and water, roll it thin and bake in the oven.

Anthony Eden, British Foreign Minister, talked more plainly about the after-the-war aims of his country than perhaps any other has done. His conception is a cooperative Europe with every nation having a chance to live in freedom and no one nation exploiting any other.

The Roman Catholic Church is making strenuous efforts to defend itself against the charge of sympathy with fascism and opposition to democracy. It is impossible for an organization like the Catholic Church to be sympathetic with democracy and individual freedom. No man is allowed to interpret the Bible for himself or think with any degree of liberty in matters of religion. They are told what to do and what to believe. The Pope gave his blessing to the Fascists when they invaded Ethiopia, also to Franco when he destroyed the Republic of Spain; and approved Petain's effort to destroy democracy in France. Toward all Catholics we should seek to cultivate good will and friendship; but toward the Roman Catholic Church there can be nothing but opposition by those who prize individual liberty. Democracy has no greater enemy.

Brookhaven Church, at the suggestion of Pastor S. H. Jones, contributed \$100 recently to the emergency offering to aid British Baptist Missions. This is a most brotheriy and timely act. There were never more opportunities in the whole world than today to do good with our money.

It's a sort of pleasant pastime these days for people to speak or write about the changes they have undergone in past years. It may be quite instructive. If we can learn by our mistakes, that's fine. If we correct our mistakes, that's better. If we can prevent other people making these mistakes that is best. We record here one change which we have experienced under the compulsion of circumstances. Once we had no particular liking for elocution and we sometimes shy at it yet, for it can be the abomination of desolation. But we need something, call it elocution or what you will. We attend all sorts of meetings, civil defense meetings banquets and preaching services and we are amazed at the slovenly way many public speakers mouthe their words, or in some other way speak so indistinctly that they had just as well shut up like a clam. Respect for the hearer and for the occasion should make us do better. Some people speak so low you can't hear them. Some make so much noise you can't hear them. Some talk as if their mouths were full of mush. Some have their faces and lips so rigid that articulation is impossible. Every man should open his mouth when he speaks. He should not swallow his words, but pitch them out clearly. He should not speak so fast as to run his words together. He should not bawl out one part of a sentence and whisper another part. The next endowment which is made to a college ought to be to teach people how to talk, to speak so as to be heard.

On May 29 the First Church, Fort Smith, Ark, celebrated the twenty-fifth anniversary of Pastor B. V. Ferguson. The church was organized in 1857 and has had 13 pastors. The membership today is 3300 members, the largest membership in the state. There have been 6069 added to the church in the past 25 years, 3520 of them by baptism. On the anniversary Sunday Dr. Ben L. Bridges preached in the morning and Pastor Ferguson in the evening.

Dr. John A. Huff of Chattanooga quotes the Religious Herald as saying that in nine months America sent to Britain 25 million in war materials and brought back 26 million in liquor. That looks like swapping shell fire for hell fire and losing money in the trade.

Senator Sheppard reported Henry Ford as saying that before prohibition came 100 out of 5,000 men in his employ gave trouble because of indulgence in liquor and that after prohibition came this number was reduced to less than ten.

The First Baptist Church of Laurel, Miss., is in the midst of the Youth Revival Week led by Mr. Chester Swor and Mr. Fred Scholfield, this to be followed by the Vacation Bible School led by Mrs. Arthur Moody. The bonded indebtedness of the church which matures Nov. 15, 1947, will be paid Sept. 30, 1941. The pastor has just completed his 36th year of ministry with this church. They have the Every Family Plan of The Baptist Record.

As you may recall The Baptist Record passed on the information sent us by some man in Atlanta that on June third Mussolini would take charge of Jerusalem. It now becomes our duty to give the further information that it didn't happen. Again the words of the humorous philosopher are pertinent: "It is better not to know so many things than to know so many things that ain't so."

Registration for the summer session of Blue Mountain College was held yesterday with a good enrollment. The first assembly was held today with Dr. Lawrence T. Lowrey, president and director of the session, presiding. A feature of the summer session will be a reading laboratory institute June 9-13 under the direction of George W. Beswick, professor of education of the college.

Sparks and Splinters

The Christian Century makes much of an editorial in The Saturday Evening Post which promises support to President Roosevelt's foreign policy, though it had opposed practically everything which the President had done. We read the editorial when it first appeared and were puzzled by it. Puzzled for the reason that while it says it will support the President, it does not support him, but on the contrary does everything within its power to discredit him. And we have seen no editorials in The Post since that time which lends any support to the President, but quite the contrary. We cannot understand a pledge of support which is accompanied by every effort to discredit. The trouble with The Saturday Evening Post and the Christian Century is that they were so disappointed and angered by the election of Mr. Roosevelt that they have been unable to see straight ever since. They have nothing but a jaundiced view of everything which he says and does. We do not agree with everything the President says or does, as our readers very well know. But we try to keep an open mind to what is good, and we pray God to help him in a time like this when he is bearing burdens which few men in that office have ever borne.

Partisan politics have done immense harm to the nation in some of its critical periods. The fanatic and lunatic bitterness with which President Wilson was assailed at the close of the first World War, born of nothing but partisan hatred, on the part of men who could not endure to see him succeed in a cherished and benevolent enterprise, this partisanship prevented almost any good coming to the world. A war that was fought in very deed to prevent war and to make the world safe for democracy, was prevented from accomplishing its purpose by such narrow-minded politicians as Senator Lodge of Massachusetts. It was no fault of Mr. Wilson. And today we are confronting a similar situation. Because of partisan spirit, and personal hatred there are men in high places in America who are jeopardizing the life of our nation and hindering the progress of high principles in the world, just for the pleasure of making faces at Roosevelt and seeking to thwart him at every turn.

The beautiful Easter lilies on the rostrum of the Clinton Baptist Church Sunday were sent by Rev. and Mrs. J. A. Barnhill of Hattiesburg in memory of their son who passed away two years ago. He was a member of the 1941 class in Mississippi College.

Rev. C. S. Moulder has been pastor of Calvary Church, Hattiesburg, R. F. D., since its organization nine years ago. This church has a worldwide vision, giving through the cooperative program and to all special objects. It holds the B. T. U. Efficiency banner in Lebanan Association, thanks to the labors of Rev. J. G. Watson, Assistant Pastor and B. T. U. Director. The church has the third largest church library in the State, Clinton and Calvary Church in Jackson holding first and second places. The church has done all that the pastor has asked them to do, and done it cheerfully.

The Carrollton Baptist Church closed their revival meeting on the evening of June 6th. Six were baptized with the close of the service, and some united by letter. In a church conference at the close of the last service the church subscribed its quota to the Now Club. We had a good meeting. The people composing the membership of this church make a fine group. The present pastor has been with them just one year. Brother Earl Waldrup will supply the pulpit for this church next Sunday while the pastor is away for a revival meeting in Florence, Alabama.—C. S. Thomas, Pastor.

There are said to be about 200 students in the Mississippi College summer school.

Emmanuel is the name of a new church organized in Shreveport with Rev. Paul Starnes as pastor.

For the first time in 33 years Northern Baptists raised the full amount of their budget and \$1,660 over. The mission budget for next year is \$3,100,000.

From Mr. J. H. Tripp, of the Tripp Furniture Company in Jackson we have this inquiry: "When, where and in what way did Jesus give us the authority to impose capital punishment?" For the authority to inflict capital punishment we must go back to the Old Testament Scriptures, to the Law of Moses, which is the basis for much of our criminal code today. There are many places in the Old Testament which provide for capital punishment for various offenses. Among them find these: Leviticus 24:16; Numbers 15:32-37; Exodus 21:17; Numbers 35:16; Genesis 9:6. etc. These are but a few of many. Nobody questions that capital punishment was prescribed by the Law of Moses. Jesus told the people that they must not think that He had come to set aside the Law of Moses, but quite the contrary. See Matthem 5:17 ff; also Matt. 5:19.

Central Baptist Pastors' Conference met in Jackson Monday the ninth. On the program were Rev. G. O. Parker to speak on Revivals in the Old Testament; Evangelistic Preaching in the New Testament, by Dr. A. B. Wood; Methods and Techniques of Modern Evangelists, Rev. L. W. Ferrell; The Bible in Evangelism by Dr. Mark Lowry; Prayer and Prayer Groups by Rev. A. S. Johnston; Music, Instrumental and Vocal by Mr. Henry Love; Bible Study by Rev. W. A. Bell.

Beginning June 8, Evangelist Roland Q. Leavell will be in a two weeks' revival meeting with Pastor Silas B. Cooper in Calvary Church, Tupelo. Services at 10 a. m. and 7:45 p. m. It is like coming home to Dr. Leavell, for he was born and reared nearby at Oxford, and was pastor of the Oxford Church and at Picayune in Mississippi and at Gainesville, Ga., before becoming Home Board Superintendent of Evangelism. His wife is a daughter of the late Dr. W. F. Yarborough and Mrs. Yarborough.

During the past year the 109 Negro colleges in the United States enrolled 45,876 men and women, and graduated 5,064 with degrees won by four years or more of college work. Among the advanced degrees conferred were 69 in medicine, 20 in dentistry, 14 in law, 47 in theology, and 23 in social work. This means 250 percent gain in number of institutions and 2000 percent gain in number of students in the past 25 years. In North Carolina there are eleven Negro colleges with 5,666 students; in Texas twelve colleges with 4,869 students; in Alabama, eight colleges with 4,156 students; in Georgia, eleven colleges with 3,609 students; in Tennessee, eight colleges with 3,481 students; in South Carolina 12 colleges with 3,315 students; in Louisiana, five colleges with 3,082 students. Howard University, a school in Washington City for Negroes, nas 2,695 students; Tuskegee Institute in Alabama has 1,422 students.

The resignation of Charles Evans Hughes as Chief Justice of the Supreme Court of the United States, was accepted "with regret" by President Roosevelt last week. Mr. Hughes was not only an eminent jurist, but had served as Secretary of State. He missed being president of the U.S. A. by a small margin. He was the son of a Baptist preacher and was not only genuinely religious, but was a strong advocate of religious liberty.

First Church of Nashville has just celebrated the twentieth anniversary of the pastorate of Dr. Wm. F. Powell, with a great reception given to the pastor and his wife. Many telegrams were received from various parts of the country. In these 20 years, 4,445 new members have been received. Present membership, 3,250. More than a million dollars have been given to all causes, of which \$355,147 went to missions and benevolence. This is a great down-town church, which has shown growth in all lines. Dr. and Mrs. Powell are thoroughly entrenched in the hearts of the people.

Pastor W. C. Rowe of Trumann, Arkansas, had Dr. Slater A. Murphy of Valence Street Church, New Orleans, with him in a meeting. He says, "Our town and church have been lifted closer to God by his messages than ever before. We have never heard better preaching. He believes in the Bible and preaches it with power." The pastor believes that Dr. Murphy ought to publish a book of sermons for wide distribution.

Dr. C. O. Johnson of St. Louis led a group of Baptists at the Northern Convention to make a "wave offering" to the Lord for Chinese Relief, amounting to nearly \$700.00.

Pastoral Problems

By Norman W. Cox

"CONFESSING THE SINS OF OTHERS"

My understanding of the teaching of the scriptures is that the confession of sin is the prerogative of the sinner himself. Not a few of us Christians have been tempted of the devil to seek escape from the confession of our own sins by busying ourselves to confess our neighbors' sin for him.

When Jesus told the men who accused the sinful woman to him: "He that is without sin among you, let him first cast a stone at her," he very positively warns all of us of the folly of confessing the sins of others.

This habit of confessing the sins of one's neighbor is undoubtedly one into which Satan has led many people. My attention was first directed strikingly to this fact nearly twenty years ago by a gentleman who was on the bench of the Supreme Court of a neighboring state. It struck home to my heart. It became a means of grace to my own soul. As the years have come on since I have increasingly realized that I had rather a full-time job to confess my own sins to God. It is a good lesson for all of us to learn,

The fellowship of every church would be happier and we would find a higher level of Christian living and experience if every individual would be faithfully diligent in contessing his own sins to God.

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Many of our readers are probably being circularized by "pacifist" or "no war" organizations. Now all right-thinking people are opposed to war if it can possibly and honorably be avoided. But the trouble is that the most, at least, of these regular pacifist organizations are modernistic, unionistic, radical organizations whose fundamental doctrines and principles and procedures are at variance with the Word of God and with fundamental Americanism. We, therefore, urge our readers to be very much on their guard in dealing with such things. There are even some Communist forces in the country "working for peace"-the "peace" which will put America in the hands of Communism! There are pacifist agitators who would do away with every independent Baptist church if they could and "unionize" all the churches in one "big church" in which the pure gospel of grace would be stifled.-Baptist and Reflector.

Dr. Roland Q. Leavell said at the Southern Baptist Convention, that the president of a large college in the South told him that there were three ideals to which he and his institution adhered:

(1) The name of Jesus Christ should never be mentioned on the campus or in the class room;

(2) No book written before the invention of the printing press should be considered of any value;

(3) Nobody and no thing that could not be touched or felt or measured by material standards should be worshipped.

If there are three "principles" in the world that so much bear the marks of idiocy we have never encountered them. That an educational institution should forbid the mention of the name of Jesus, the world's greatest teacher and educational inspiration, is the depth of stupidity. We haven't the slightest doubt that this very college uses as textbooks those that were written before the printing press. If it does not all classical literature is banned. And as to material standards being the only measure of value, this is to eliminate courtship, marriage and the home. Wonder if that state has an institution for the feeble minded?

A Bible Conference for Middle Tennessee preachers was held at Tennessee Woman's College, Murfreesboro, June 9-17. Teachers and speakers were Drs. W. A. Keel, C. W. Pope, W. A. Craighead and President Merrill D. Moore. Board, room and books were free to preachers who have not had college or seminary training.

HUNGARY IN WAR TIME: III By Plautus I. Lipsey, Jr.

(The writer continues the story of his efforts to obtain official permissions and transportation in order to return home from Southeastern Europe last summer.)

After nearly four weeks of redious efforts, my colleague Stone and I had made some progress in our struggle to arrange the journey from Budapest to America, crossing the war zone. Late in August, now, we had reservations on a steamer from Lisbon sailing September 18 for New York. We had also procured the Portuguese, Spanish, French and Swiss transit visas after long maneuvering. The remaining essential connecting link in our chain of official approvals was the German.

My colleague (a very influential American journalist whom I have named Stone because of the normal state of his heart) agreed that we should go to the German legation next morning, Saturday.

The American and German legations in Budapest work longer hours than others, but on Saturday both closed at noon. Stone and I were to meet at his office at 9:30 o'clock. I was there on time, but it was eleven before he arrived, fresh from his bed in a luxury hotel. He sat around and chatted with sundry persons until quarter to twelve, then we took a taxi and arrived at the German headquarters five minutes before the noon closing time.

The German clerks, who had cleared the offices of a horde of persons seeking permissions of all kinds, tried to get rid of us in like manner, but unsuccessfully. We managed to get into a large inner room and get hold of the application forms for visas. But when the clerk said it would require several weeks to obtain the visas from Berlin, we gave up on this front. Again in a taxi we left the West side, rode over a Danube bridge, and climbed the Buda hill to the official area near the great palace. Here we found the offices of the director of German press relations. They were already closed, but we were admitted at our insistence and climbed three flights of stairs to the chief's sanctum. He was a veteran Berlin newspaperman who knew many of our coworkers in the German capital.

Herr Wolfe was cool but courteous. He explained that our only procedure was to return to the legation, make out the long forms to the proper department or bureau in Berlin, and then get our friends in Berlin to exert themselves in our behalf. So we called off the attack until Monday.

During the week-end we filled out the long documents. Monday, Stone was unable to drag himself from his bed so I took our passports and applications to the German center, and turned them over to the functionary.

The German legation, which is also the consulate-general, is a large old place with many rooms, large and small. The spacious lobby was filled with a milling crowd of many nationalities, but probably half were Germans. They all were trying to get authority to go somewhere, or to get some relative in or out of some place under German control.

Stone and I sent word, by telephone and letter, to our friends in Berlin, asking their intervention to hasten issue of the visas. Then all we could do was to wait, while the precious days slid past and reduced our chances of catching the boat.

While waiting on action from the German government, I tried to get my financial affairs in order. International finance is in a state of pure chaos, so far as the traveler is concerned. It is almost impossible to move across national frontiers without making some financial sacrifice. There are a thousand legal restrictions and hundreds of bureaucratic practices which interfere with the movement of money.

A month earlier I had procured a supply of money—or tried to procure it—by cable from America, but I had not been able to get it from the bank because of various restrictions. Any time I made an effort, the banker would take my passport and send it here or there to some control office, leaving me stalled for the time being. I had spent days laboring at this tedious affair, and finally thought I had succeeded when I re-

ceiver traveler's checks for my balance. Only, I was made to promise to take a piece of paper, a form which I could not read as it was in Hungarian, to an office of the national bank. The banker gave me a street address which no longer existed; the name had been changed. When I at length found it, a porter at the door would not let me enter. I thought I had done my duty, so I threw the paper in the gutter after tearing it in pieces. This was after three days of trying to deliver a (to me) meaningless piece of paper to an office half a mile from where it was handed me.

I called on my banker again a few days later. He was horrified when he learned that the paper had been destroyed. I began to be horrified too when he disclosed that I must have the paper, with official endorsement, before I could carry my traveler's checks out of the country. Weli—after a few more days of labor, I managed to get a new paper and get it signed.

A week passed and therew as no response from the Germans. Our friends in Berlin reported they were "after" the visas. A second week neared the end, and still no visas from Berlin. It was now September. The time limit on our French and Swiss visas was expiring. Would these links be destroyed before we received the German permission. I lay awake at nights in mental torture.

I managed to get an extension on my Swiss visa, and an assurance that a brief extension could be had from the French. But still the German visa did not come.

Then one morning the clerk at my colleague's office telephoned me. Stone's German visa had arrived! Had mine arrived too? Well, Stone had not inquired about mine. Perhaps it had—my colleague did not seem to be interested.

My heart was hammering wildly with fear as I called the German legation. My fear was justified. No. My visa had not come. Nobody knew why.

I almost collapsed. I felt utterly abandoned, without hope. Then a Hungarian friend suggested—

"Why don't you go to see Baron Richtofen? He is in charge of the passport division at the German legation. He will help you if he can."

I pulled myself together with a painful series of efforts, and went again to the German legation.

The calling card or professional card is very important in Europe. A neatly engraved card gets respectful examination in official quarters, and is likely to open doors otherwise closely barred. There seems to be a tradition in Europe that a professional card belongs only to a person of importance.

By this time I had exhausted my supply of professional cards. Scratching around in my pocketbook, I found one last specimen of the little white pasteboards. I handed it to the lobby usher and asked to see Baron Richtofen. I had played my last card, I told myself.

I took my seat in a private waiting room and waited two hours. Then the usher beckoned me and we went down the hall. A door in the corridor wall opened silently. The door was about a foot in thickness, and heavily padded. There was no visible sign of the door from the outside. I went through the padded, secret door which closed silently behind me.

A blond man behind a desk was watching me silently. He had the typically blond scanty hair and sunburned forehead and face of the modern German. He was about 35 years old. It was Baron Richtofen, kinsman of the celebrated German airman of the same name, of the war of 1914-18.

In English, I asked the baron if he spoke "American." I knew he would not wish to speak "English." His blue eyes observed me with coolness as he replied, in German, that he spoke only German. I am sure he could speak English and French fluently.

As best I could in his own tongue, I explained my situation, showing my series of visas and my steamship reservation from Lisbon September 18. He began to show a friendly human interest. He could not understand why my colleague's visa had come and mine, requested at the same time, had not come. He would do what he could.

Baron Richtofen said he would telephone his

bureau in Berlin and make inquiries in my behalf. He urged me to go to the American legation and telephone to the American embassy in Berlin, asking official intervention in my behalf.

I went straightway to the American legation. It took me two days to get a message through to Berlin. The embassy said they would push the matter.

Meanwhile I had met by chance on the street an old friend, a secretary in the Berlin embassy, who was on a visit in Budapest. We had a brief visit together on the Danube terrace of a big cafe, and he promised heartily to see what he could do. He left in a few minutes to take a train back to Berlin.

The days crept by, the first week of September was gone, and still there was no response to my, appeal through Baron Richtofen and the American official channels. It was less than two weeks before the boat sailed from Lisbon. It gradually began to seem impossible to catch the boat. Despair, the worst I have ever known in an active life; settled upon me. I began to question if I should ever see my wife and children again.

I don't know how I should have been able to endure this agony of lonely waiting, if I had not found some sympathetic friends in Budapest, some American Baptist friends whose friendship was priceless in this crisis. I will tell about them in my next article.

The Calhoun City Baptist Church has experienced a gracious revival meeting, with Dr. R. G. Lee of the Bellevue Baptist Church in Memphis, Tennessee, doing the preaching, and Bill Nason of Kosciusko, Mississippi, leading the hymn singing. Dr. Lee brought during the five days, great soulstiring messages which greatly blessed the people of the people of

stirring messages, which greatly blessed the people. The unseen blessings in our hearts were gratifying indeed, as were the visible results in conversions and new members. We are deeply grateful to these two men for their ministry with us.—J. W. T. Siler.

Belief of the truth integrates character and unites the Christian forces. Discrediting the truth, raising questions about it and throwing suspicion upon it, disintegrates character and cannot unite Christians. It is the difference between a constructive and destructive force.

Dr. Edgar Godbold, mission secretary in Missouri, says in the "Word and Way," "There is danger for any denominational school in a large endowment.... So far as our information goes we do not have now in the United States a Baptist College on the campus of which evangelistic and fervently warm hearted Christian living are emphasized, with as much as \$6,000,000 endowment listed in her assets." Dr. Godbold is not opposed to endowment; quite the contrary. But he does believe that a large endowment constitutes a peril. One of the best pastors in America says that whenever one of his members begins to get rich, he begins to pray for him the more earnestly.

Much the same people who for years have introduced confusion in the theology of our people are today responsible for the confusion in our national and international situation. Modernism is nothing but confusion of mind. It has injected questions and doubts into the minds of the people of our country in reference to the basic teachings of Christianity. And today when we need a united nation, these same people are chiefly responsible for the confused state of mind as to national defense and national policy. The preachers and publications which seek to destroy faith in the policy of the federal administration as to international relations are the ones who are throwing a smoke screen over the minds of people about national defense.

The Executive Committee of the Southern Baptist Convention reports receipts for Southwide objects in May \$241,745.47. Of this amount \$107,-867.17 came through the cooperative program; \$110,907.73 came through designated gifts and \$22,970.57 came through the Hundred Thousand Club. For the first five months of this year, 1941, there went sent in a total of \$1,117,859.54. Mississippi sent in for Southwide objects in May \$15,-112.80, which puts Mississippi sixth in the column for the month of May.

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EDITORIALS

PREPARE TO MEET THY GOD Or, a Nation Called to Judgment

This exhortation, "Prepare to meet thy God," was a favorite text in a former generation with preachers who called sinners to repentance in view of judgment. The idea is one which our generation needs, though Acts 17:30-31 might furnish a better text for the purpose. It may be legitimate to use the verse from Amos 4:12 to call individuals to repentance, but any one who reads the words of the Old Testament prophet will have no difficulty in seeing that the Lord through the prophet is warning the whole nation of judgement which was impending and which was soon actually visited upon them.

In this respect Amos was not different from most of the prophets, major and minor, beginning with Isaiah and closing with Malachi. They form the most up to date book of sermons that we know anything about, for their messages fit our times better than most of the present day sermons we hear. All of us will do well to read them carefully.

Amos is indicting Israel for the sins of the nation and telling the people that God will not stand for it. He predicts the coming of distress because the people have misused their patrimony and have forgotten God. Without any ambition to be called a calamity howler, but with no fear of being stigmatized as a joy-killer, we wish in all humility and simplicity to point out some things which invite and provoke and portend the judgement of God on our people and nation.

We begin in the region of our material conditions. We are not making use of the potentialities of God in our land and we are not distributing equitably the goods we have. We need not go out of Mississippi to point out examples. You need not go outside of your own county for demonstration. Go down any highway and look at the fields on either side of the road. In the first place you won't see over half of the ground in cultivation; and in the second place what is supposed to be cultivated, at least a large part of it is disgracefully messed up. The field, which is 100 per cent productive is exceedingly rare; and from that down to ten per cent. People do not ordinarily consider this a sin, but it is a sin to be slovenly and lazy, to do less than our best at any task.

And remember this is true in the light of the fact that those in high places tell us that one third of our population is undernourished, poorly clothed and poorly housed. The fault is with all of us, but it begins with the "man with the hoe." We personally know people who do not have enough to eat or wear in spite of the fact that you put them in a house free of rent and set before them a hundred acre field, practically without cost.

Go through Germany and what do you see: Every foot of ground carefully cultivated and highly productive. And do you wonder that a lot of Americans tremble when they hear the name of Hitler? God threatens thrifling people with efficient people. We invite judgement on ourselves by our miserable lack of economic system. Don't jump at the wrong conclusion and imagine that we have any sympathy with German political ideology. Far from it. But we have much to learn in the matter of material production. And here we are paying people not to produce material goods. If ever there was a national lunatic asylum we are it.

That's the material side. Now look at the moral side. Our crime bill is presented to us at the end of every twelve months, and it is \$15,000,-000,000. Do you get that? Fifteen billion dollars! And what are we doing to reduce it? On the contrary we are manufacturing criminals by the wholesale. Half of our young women that ought to be in college are selling liquor which fires all the passions of hell in men. That does not count the men in the liquor business. More people selling liquor than there are those who preach the gospel. More people working at the liquor trade than teach in our public schools. And everywhere

that liquor has come back it has resulted in more jails and more people in the penitentiaries.

How is it in Germany. While American officials connive at the liquor business and from top to bottom encourage it, and liquor soaked women multiply in this country, every effort is made in Germany to discourage liquor drinking and Hitler has sense enough to let it alone.

Is it any wonder that blindness has befallen our people. Confusion is in all our counsels, and perplexity in the minds of high officials. The administration is attacked by congressmen, and no measure of defense is supported with anything like unanimity. We can't agree on anything. There is delay in all efforts at preparations to meet emergencies. Strikes have held up work in every department of defense. And the F. B. I. gives us the jitters over a holiday in expectation of nation wide sabotage.

We have the choice of returning to God on our knees, or facing the ordeal of fire. If ever the world was ripe for destruction it is today. And unless there is a mighty turning to God that changes our whole national life, we can expect nothing but to meet God in judgement. "But who can abide the day of His coming? And who shall stand when He appeareth?"

TIMES AND SEASONS

There is much told us in the Bible of the errors and blunders of others, in order that we might avoid them. In this category is found the question of the disciples just before the ascension of Jesus, "Lord, dost thou at this time restore the kingdom to Israel?" Here is a case of good people who are curious about a matter which is not primarily their affair, when they ought to have been concerned about carrying out the mission of Jesus and the mission which Jesus was now transmitting to them.

The heart of Jesus was burdened that the purpose of His coming should not fail at this critical moment. He was Himself going away. The whole responsibility for the continuance and consummation of His program would be on their hands. And here they were bothering their minds about a matter which was not their concern. But they couldn't get it out of their heads: "Lord, dost thou at this time restore the kingdom to Israel?"

It is apparently with a touch of impatience that Jesus replies, "It is not for you to know times nor seasons," such things are in the hands of God; He will look after that. There are more important things to think about now, and to do. There are other things which take precedence over questions which are local and temporal.

We do not seek to minimize the question of restoring the kingdom to Israel. Whatever is in the purpose of God is important. We would not for a moment dim the hope of the establishing of the Kingdom of God in the world. Quite the contrary. There is no purpose here to put in eclipse the hope of the Lord's return. Rather we must make ready without delay and stay ready all the time, anticipating His coming. But this does not justify our spending our time in discussing times and seasons about which we know precious little and which God hath set within His own authority.

We have work to do; and Jesus does not hesitate to remind us of it. "Ye shall receive power from on high when the Holy Spirit is come upon you, and ye shall be witnesses unto me in Jerusalem—and to the uttermost part fo the earth." Our business is to see that the gospel gets out to all the word. The Lord will attend to the times and seasons.

If you are expecting company at your house it is better to have the house cleaned and in order. It is better to see that the kitchen and dining room are well furnished. It is a poor way to do to sit down in the parlor with folded hands and say we are waiting for the Lord. Jesus is coming again. He may come at any minute. There are some things which need to be done before He arrives. It is well if we are found doing what He told us to do.

From Brother D. C. Daugherty we hear that the Iuka church is planning for a revival beginning June 22. Rev. R. E. Guy of Jackson, Tennessee, will preach. Prayer is requested.

PICTURES OF JESUS In His Father's House

A good series of sermons could be preaching about Jesus in the Temple, beginning with his appearance there when he was twelve years old, and continuing until he bade it adieu that night, when he said that not one stone would be left upon another. Jesus was at home in the temple. It was His Father's House, or home. It was meant to be a little heaven let down to earth, where men could come face to face with God, and forgetting all outside, might for awhile be at home with Him. It was to be a house of prayer for all nations, a place where men might in the freedom of God's house open their hearts to Him and He could unfold his will and glory to them.

This was the passover season, the time when all Israel were told to recall the great deliverance from Egypt, the night when God's hand shielded them from the angel of death which took away all the first born of the Egyptians. Their hearts should be specially tender; their minds suffused with the memory of His infinite grace which delivered them from bondage and started them on their mission as a mighty nation. It was in this spirit that Jesus went up to Jerasalem and sought out the Temple of God. It was also His first visit to the temple after He began His public ministry, and for that reason He must have felt some sense of responsibility for conditions in the house of God.

His conception of the temple and its worship must have been received from a study of the Old Testament Scriptures. It was a holy place, and everything connected with it belonged and pertained exclusively to the worship of God. God had forbidden any unholy thing to approach, or any careless use of the means of worship. Dreadful punishment had been visited any who approached improperly. Uzziah had gone from its courts a leper until his death for presumption in the presence of God.

And as Jesus comes in He finds its corridors crowded with sheep and oxen which had been brought to be sold to worshippers. Doves in their cages were waiting purchasers, being hawked by their owners. Makeshift bankers were there to drive a bargain in exchange with those who had foreign money.

Jesus stops in amazement at this pollution of the house of God. It had been transformed from a place of prayer to a market for sharpers. He cannot worship God in a place like this. No offerings will be made and prayers offered until the place is purged. His moral indignation rises to white heat. This is His Father's House. He comes to the full recognition of His responsibility as the Son of God to preserve the honor and purity of the place where God dwells. His face lights with a holy passion and is now set with an immediate determination. He does not hesitate. He asks nobody's assistance; He does not take counsel of fear, for there is no such thing as fear. He does not argue with the offenders.

Instantly he seizes a whip and strikes right and left to drive out the sheep and oxen. He listens to no protests; the sellers smitten with a sense of guilt in the light of His wrath follow without resistance the dumb driven cattle, trying as best they can to keep up with them as they ran from

(Continued on Page Five)

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PICTURES OF JESUS

(Continued from Page Four)

the wrath of Jesus. He kicks over the tables of the money changers as he passes; and ordered the dazed sellers of the doves to get these things out instantly. There is no effort on anybody's part to stop him. His action was so instant, his indignation so fierce, His consciousness of the justness of His acts so evident, His assumption of the divine prerogative of Sonship so clear, that nobody thought of opposing Him. The One whom men were supposed to worship had suddenly come to His temple, and who would be able to stand.

A generation ago in the State of Kansas there were certain cities which had so long allowed the prohibition law to be violated that the law was despised, and men had become accustomed to the violation without protest. But Carrie Nation, who had had the passion for righteousness long burning in her soul was so consumed by the spirit of protest that she went with her hatchet into saloon after saloon and broke into pieces the bottles and the furniture which had been dedicated to the devil. Her own zeal was her sufficient protection.

Some years ago as we came out of Vicksburg on a train at night we found ourselves in a group of rowdles who had been playing ball in the city. They began to take possession of the train and with unbecoming language and attacks on one another were in the act of pulling the clothes off of one another. Most of us were amazed. But there was one under-sized, short-legged, redheaded young man that got to his feet and poured out his fury on them, commanding them to behalve themselves and threatening to have every one of them put in jail. This put an instant end to their misconduct.

Moral indignation is one of the strongest weapons for righteousness. Mean men quail in the presence of it. Guilty men flee before it. Jesus not only had a holy indignation that resisted and condemned wrong. He came with divine authority to the temple. He did not have to give any credentials. He simply took possession of His own. And when some of the weakkneed Jews who ought themselves to have cleansed the temple came in whining voice to say, "What sign showest thou unto us, seeing thou dost these things," He answered with a puzzling sentence, that sent them hurtling back into the corner like a crumpled pugilist against the ropes: "Destroy this temple; and in three days I will raise it up." They were too dazed to know what He was talking about.

Pastor J. R. Reedy of Eupora had Dr. E. F. Height of the Baptist Bible Institute with him in a meeting in Eupora. Rev. W. W. Grafton of Hattlesburg led the singing. Great crowds attended and there were many additions to the church.

-BR

Northern Baptists and the Disciples have been for some time discussing union of the two bodies and now in what is called "The first practical step," they have agreed to get out a hymn book for their common use. If the Bible doesn't unite them and they have had a common Bible all the time, we can't see how a hymn book will do it.

Mr. Leonard Saxon, of 1817 Arlington Street, Bessemer, Ala., is available for evangelistic song service in the summer. He gives as reference Pastor Fred E. Smith of First Church, Greenville.

It is said that there are sixty-five Baptist schools in the territory of the Southern Baptist Convention. They have over seventy million dollars in resources; employ some seventeen hundred teachers and enroll over thirty thousand students.

Union University of Jackson, Tenn., conferred the honorary degree of Doctor of Laws on Prof. Grover C. Koffman of Shreveport, La. He is an alumnus of Union.

Among the churches starting Vacation Bible Schools this week are Clinton and Philadelphia.

The editor, while resting Sunday, preached morning and evening at Clinton, and taught one of the men's classes in Sunday School. There were seven additions to the church by letter.

Dr. John F. Height has resigned as president of Wm. Jewell College, senior Baptist College in Missouri, but will remain for awhile till the trustees are able to secure his successor.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

AMORY

Not often is a pastor honored by an invitation to return to a former pastorate for a revival meeting. Tunica so honored its former pastor, Rev. John F. Measells, and we had the privilege of supplying for him.

We found a good crowd on hand and folks told us that good crowds were just an old Amory custom.

All the organizations are in high gear under the leadership of the following: Sunday School, T. N. Touchstone; B. T. U. Hudson Anthony; W. M. U. Mrs. Earl Tubb.

One deacon told us that so far 1941 is their best financial year. And he (not the writer) said he credited some of it to the fact that Amory has the EVERY FAMILY Plan.

Monroe county has Record readers listed as follows: Aberdeen 10; AMORY 129; Center Hill 9; Hopewell 12; Prairie 2; Smithville 1; Hamilton 1; Becker 10.

MIDWAY-Lauderdale County

Though not a large church Midway has full time services. Rev. B. B. McPheeters is the pastor and lives close by the church. For the past year they have had the EVERY FAMILY Plan and like it.

On Easter Sunday they took a special offering for the Cooperative Program and got a good one.

Alvin Reeves is superintendent of the Sunday School and is he happy over their progress! Several new classes have recently been added.

David Stephens, B. T. U. director is rejoicing over the growth of the training work with new unions recently added.

Mrs. Alvin Reeves is president of the W. M. U. which now has grown to eighteen members not including the auxiliaries.

Lauderdale County has subscriptions as follows: Bailey 1; BETHANY 24; Collinsville 3; FELLOW-SHIP 28; GOODWATER 14; Kewanee 2; MARION 25; Meehan 1; 8th Avenue 4 Forty-First Avenue 38; Poplar Springs 2; Southside 3; FIRST 474; Highland 2; Fifteenth Avenue 26; MIDWAY 12; Macedonia 1; MT. HOREB 10; NEW HOPE 38; OAK GROVE 68; TOOMSUBA 28; UNION 28; Mt. Vernon 1; RUSSELL 28.

OLD PEARL VALLEY-Neshoba County

Everything considered, no better crowds are found anywhere than at Old Pearl Valley. We preached a double header. First we just asked them to adopt the EVERY FAMILY Plan. One brother said he wanted it bad enough to guarantee one-tenth of the total cost. Several others said the same thing. The W. M. U. guaranteed one dollar a month and the G. A. did likewise. This Old Pearl Valley joins the growing list of EVERY FAMILY Churches.

We then preached but as it was nine o'clock we made it short and spoke only forty minutes.

Neshoba County Record readers are listed as follows: COLDWATER 35; Dixon 2; IMMANUEL 11; McDonald 1; OAK GROVE 11; PHILADELPHIA 257; SARDIS 21; SURING CREEK 28; NESHOBA 15; OLD PEARL VALLEY 32.

Rev. John Laney who was graduated from Mississippi College last week, has resigned the pastorate of Gooden Lake Church and has moved to Weir, serving the church at Weir half time and French Camp one-fourth time.

BR-

The sympathy of his Mississippi friends goes out to Rev. J. B. Polk of Ft. Worth, Texas, on account of the death of his wife last Saturday. She was Miss Anderson of Clinton. They were married something over thirty years ago, and have a son and daughter. Brother Polk was graduated from Mississippi College, and was pastor of the church at Shaw at one time.

Rev. and Mrs. R. A. Eddleman have moved from Port Gibson to build them a new home in Clinton.

NORTHERN AND SOUTHERN BAPTISTS

The United States Baptist, published in Washington, has since its beginning a few years ago had buzzing in its bonnet the bee of union between Northern and Southern Baptists. Not finding the suggestion welcomed anywhere, it has endeavored to approach the matter more cautiously, not to say timidly. But in the June issue its leading editorial again brings the matter up.

The editor of the U.S. Baptist disclaims any purpose to unite Northern and Southern Baptists, or to make one convention to serve exclusively as the agent of these two sections of the country. And yet it does propose a Siamese Twins arrangement. It is a case of you do it and you don't do it. The article says, "Without any thought of organic unity"; and later says, "Without any thought of unity beyond unity of joint Christian effort."

This "unity of joint Christian effort" is nothing short of organic unity. That is all that we have in the Southern Baptist Convention. That is all that they have in the Northern Baptist Convention. That is all there is in any State Convention. That is what unity is for. It is a union of people who are agreed as to their faith in the Bible, and who agree to work together to bring the truth of the Bible and the salvation of Jesus Christ to all men.

That this is the sort of unity the U. S. Baptist has in mind is perfectly clear from all that the article says. For example, it is proposed to have one president for the two bodies. Also it is proposed to have a joint committee, to whom is committed "a certain amount of authority, so that it could act as a sort of executive committee on non-controversial matters between sessions of the two conventions." If that is not organic union, what is it, and what is organic union?

It is not worthwhile for us to fool ourselves about this business. On more than one occasion we have said that what the world needs today is men who can think straight, and speak plainly. Let's don't fool ourselves by calling a thing by some other name. Our age is too much inclined to sloppy sentimentality which drowns out clear thinking.

The question of union between any two or more bodies of people depends on two things: (1) Do we believe the same things? (2) Will union make for efficiency? Those questions are worth discussing, but don't let us misunderstand the meaning of words.

- BR- Beaking of cooperation between Jews and Christians, the United States Baptist has this to say:

"This gracious offer on the part of a prominent representative of one faith to another was accepted in the spirit of friendship, of mutual recognition of the broad ties which unite all religious faiths, all believers in the living God. In spite of the many differences in our denominational observances, in the divergent roads over which we travel to the Kingdom above, there are many common meeting places along the way, many oases of delightful refreshment where the members of all faiths may sit together as friends in pleasant places and sup together, giving thanks to the same God whom all love and worship. The more acts of thoughtful, kindly brotherhood we can perform to help and inspire those who look up to the same Father, no matter how much their faith or creed may differ from ours, the greater will be our usefulness in spreading true Christianity and the knowledge of the Redeemer's Kingdom among men."

We do not know of anything which so utterly ignores the nature of the gospel of Jesus Christ as the above paragraph which makes the faith of a Jew lead to heaven as surely as the faith of a Christian.

Dr. H. M. Harris was due to leave Shanghai May 31 on the S. S. Cleveland, and is due to arrive in San Francisco the latter part of June. Letters addressed to him there care S. S. Cleveland would cheer his heart. He is pretty well worn out after four years in Kaifeng China, during the Japanese occupation. For two years he has been the only male missionary in Kaifeng.

LEARN OF OTHERS B. W. Spillman, D. D., Kinston, N. C.

Jesus Christ long ago said to His disciples, "Learn of me." He was not thinking primarily of oral instruction but of learning by following the example of Jesus.

Some one who did much of his thinking with his mouth stated a proverb years ago and because it was catchy and easily remembered it was taken up and passed along until there are thousands of people who send it on its way to deceive people.

The proverb is "Practice makes perfect." It sounds catchy as if it might be true. If it had one word added to it, it would be true. I am thinking primarily of the Sunday school teacher. "We learn to teach by teaching" says a wise one. Which has just as much sense in it as a farmer had when he said he learned to farm by farming. He had farmed forty years. If he was a farmer then I am an aviator.

What was his trouble? Does not practice make perfect? The wise ones say it does. But after forty years of practice he was no farmer.

I have seen men and women before Sunday school classes who suffered the same affliction—perhaps I should say their classes suffered the affliction. And in both the case of the farmer and the Sunday school teacher the cause was the same. They had practiced—but they started by blundering, kept on practicing blunders until each had become a proficient blunderer. They knew how to blunder with real ease and an amazing accumulation of ignorance.

A few years ago I read a book written for salesmen. The author was thinking of men who worked in the sales department of business concerns. He had in mind merchants, hotel and cafe men, insurance men and others in the economic realm.

I read one sentence near the middle of the book which was worth all the book cost and which amply repaid me for my time to read it. I do not remember the name of the book nor do I recall the name of the author, but I remember that sentence. "Whatever you do, do it so well that everybody will want you to do it again."

Thinking Sunday schools by day and dreaming of them by night of course I wished to pass it along. Incorporate that into the administrative work, into the worship and into the teaching and a large part of the problems of attendance are solved.

He who learns from others and practices intelligently what he learns is on the highway to real success.

A man once told me that he had been superintendent of his Sunday school twenty-three years and never missed a session. As kindly as I could I told him that I thought that when I saw how he conducted his school. I suggested a few books, that he also take a Sunday off now and then and go to some well conducted Sunday school and see how it was operated. Meetings of Sunday school leaders would also be helpful.

Intelligent practice leads toward perfection, but mere practice means only blundering. Even if we are intelligent enough to se our own mistakes and profit by our own blunders, why blunder toward efficiency? It is better to learn from others than to take the more difficult road of blundering alone along the way where we may or may not become efficient.

-BR-In the Word and Way, Dr. S. E. Ewing says of the Northern Baptist Convention: A strikingly new feature of the program was "The Town Meeting" -a free-for-all feature under the direction of B. C. Clausen of Pittsburgh. Two hours each afternoon were wisely given to the exploitation and discussion of such themes as "Are Foreign Missions on the Way Out?" "Is Christian Education Educating Christians?" "Are Baptist Schools for Baptist Students?" and "Social Issues in a Time of Stress." Everybody had a chance to ask questions and make himself heard on each or all of these vital questions of the day. The experiment certainly proved to be entertaining and was well worthwhile.

Washington City has three saloons for every three churches. And in one institution for alcoholics in the city there were 10,347 patients in one year.

A TRUE DENOMINATIONALISM By E. Y. Mullins, D.D.

The purpose of this paper is to show that there is a true and worthy denominationalism, and also to indicate what should be the aim of a loyalty to the beliefs and work of the denomination. A member of a Baptist church ought to know what Baptists believe, what they are trying to do, and how they are trying to do it. This knowledge ought to become the keen edge of his efficiency as a church member.

Some Reasons For Denominational Loyalty

1. The fundamental reason for denominational loyalty is found in our fundamental principle. There are various ways of stating the fundamental Baptist principle. For practical purposes the best form of the statement is that it is obedience to Jesus Christ. This is the plumb line for us which keeps the building of the wall on the right line; the ballast which holds the ship in an upright position.

Obedience to Christ is personal. Proxy obedience is not obedience. Hence every man should read and interpret the Scriptures for himself.

Hence a Baptist cannot accept infant baptism, which is proxy and not personal obedience. Hence he also rejects priests, bishops, and ecclesiastical courts. They are forms of proxy obedience. Hence our doctrine of democracy and self-government in the church.

Our view of the ordinances is determined by the principle of obedience to Jesus Christ. So, also, our view of missions and all Christian enterprises.

In the Bible we find the will of Christ expressed. The principle of obedience to Christ leads us, therefore, to accept the teachings of the Bible as our rule of faith and practice.

All these things belong to the priceless heritage of spiritual truth which has come to us. We must preserve it and perpetuate it. Our denominationalism is based upon it.

The world needs these principles today, and it is for us to hold them as a sacred trust for all mankind.

2. Again, denominational loyalty makes for denominational efficiency, and denominational efficiency is the highest known form of organized Christian efficiency. Efficient people are those united by common convictions, common purposes, and organized for common ends. Conviction, deep and strong, is a psychological necessity for real efficiency. Conviction is like the grip of the hand on a tool one uses. Unless the grip is firm, the tool falls from the hand, or makes no impression on the material to which it is applied.

Christian history shows that the denominational group, in so far as it has been united and strong in a common organization and purposes, has been the most effective means for spreading Christianity. Multiplicity of denominations is not the ideal. It is hoped the time will come when all will unite in obedience to the revealed will of Christ. But the unifying power of common convictions will still be needed when all are in one organization.

3. A third reason for denominational loyalty is that an intelligent Baptist cannot accept the set of doctrines held by any other body of Christians in the world today. If another denomination holds to sacramental salvation, priesthoods, and prelates; or if it holds to infant baptism, or rejects the New Testament teaching as to immersion and as to a regenerate church membership, a Baptist is debarred from accepting these beliefs, since they are against his own fundamental conviction as to the revealed will of Christ which is set forth in the New Testament.

The effort for Christian union is most desirable if conducted along wise lines. But it would be fatal blindness on the part of Christians generally to imagine that any kind of mere external union would prove successful.

Union on a basis of compromise would be morally wrong. No man can be asked to surrender a conscientious conviction to secure any kind of a desired end. There is no Christian way of carrying on a barter and trade in moral principles.

For a Christian to admit that Christ requires

a particular act, and then declare that it does not matter whether this act is performed or not, is to betray a woeful lack of appreciation of what Christianity means. Christian union on a basis of common conviction, a common obedience to Christ, will be the only enduring form of union.

It follows from what has been said that an intelligently loyal Baptist is one who knows the reasons for the faith that is in him and holds that faith as a clear teaching of the New Testament. A Baptist who is a Baptist merely because his parents were Baptists, or because it is more convenient or agreeable, or profitable in a social or business way to be a Baptist, has not yet found the highest motive for his allegiance. He needs to obtain a clear view of the great principles which are the basis of his denominationalism. He needs to acquire a strong sense of the value of these principles to the world, and a consciousness of having a mission to make them known. A man must have a profound denominational self-respect if he is to do his best work in the

In Our Day Some Objections Are Made to Denominationalism of Any Kind

1. There are a number of these objections which men urge against denominationalism. One is the alleged waste of money in reduplicating efforts in a given community. A half dozen churches in a small town, a half dozen pastors, a half dozen salaries are said to be too many for Christian service.

There are situations where this may be granted. And no one should insist on this number of churches who can conscientiously avoid doing so. All bodies which can conscientiously unite should do so. Baptists are under obligations here as well as others.

But no Baptist can unite, for example, with bodies who practice infant baptism, or deny the necessity for a regenerate church membership. I would not prescribe a course of conduct for other denominations save on the general principle named above. Let all such organizations unite which can do so without violation of the principle of obedience to Christ.

We must remember, moreover, that financial considerations can never weigh moral and spiritual principles. We should save our consciences first, not our money.

2. Another alleged objection is that it indicates a narrow spirit for Baptists to stand apart from other Christians. "Baptist exclusiveness is hurtful," it is said. The reply is that a man does not cease to be a Christian gentleman in becoming a loyal Baptist. On the contrary, every impulse to courtesy and consideration of others is stirred by his Baptist loyalty if a man really understands what it means.

All denominations are "exclusive" in the sense that they hold their own doctrinal views, their own form of organization, their own worship and church life, and maintain them. Baptists respect and honor all of them for their devotion to their ideals of right.

Baptists have ever insisted on religious liberty. Their alleged exclusiveness is simply the free exercise of their liberty in Christ, a liberty they recognize and approve in their brethren of other names.

3. Another objection frequently heard is that the divisions of modern Christendom are hurtful to the cause of Christ. This implies that every denomination should therefore be abolished. Undoubtedly it is true that a divided Christendom has many disadvantages. But other conditions might be worse. All should pray for unity of faith. All should strive for it.

But as between a divided Christendom where the divisions are based on conviction, born of a desire to obey Christ, and an artificial unity based merely on a desire that all should belong to one church, the intelligent Baptist will not hesitate. Better many denominations of conscientious people than one great organization of indifferent people.

Artificial union on a wrong basis would inevitably lead to new divisions. For just as soon as (Continued on Page Eight)

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1941.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt 11:4; "Go" Mt. 28:7; "Go" Mt. 28:19; "Go" Mk. 16:15; "Go" Lk. 9:60.

"Give" Mt. 5:42; "Give" Mt. 10 8; "Give" Mt. 19:21; "Give" Lk. 6:38; "Give" Il Cor. 9:7.

I

Men will say to you, "You are a fool to give up all that for Christ's sake."

Jesus says, "You are foolish if you do not give it up for my sake."

So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33.

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

And he that taketh not his cross, and followeth after me, is not worthy of me.

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

"He that receiveth you, receiveth me, and he that receiveth me receiveth him that sent me.

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:37-42.

Mississippi Baptists! On the March! Register a gain of over \$7,000 in the month of May alone!

				5M Club &	
		Budget	Misc.	Now Club	Totals
1941	May	\$9557.64	\$11319.11	\$8330.22	\$29,206.97
1940	May	9386.38	9858.06	2764.03	22,008.47

Gain ___\$ 171.26 \$ 1461.05 \$5566.19 \$ 7198.50

We note several elements of strength in these figures. We go forward! We go on in love and loyalty "workers together with God." We gain in all three columns.

We note two elements of weakness in those figures. First, the Cooperative Program gain is not proportionate with the others. Are Mississippi Baptists favoring some causes to the neglect of others? Second, while we had a \$5,000 gain in debt-paying receipts it is not enough to guarantee success. We must have \$15,000 Now Club receipts each month for 36 months to pay our bonded indebtedness. "Loyalty to Christ," will do

Sir Wellington was asked, "Sir, do you believe in missions?" He replied in question, "What are your marching orders?" A good soldier obeys orders.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

A layman sent a check for the evangelization of his own State (State Missions) with the accompanying sentence, "I send this money in obedience to the command of the Lord Jesus Christ."

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

Jesus said, "If a man love me, He will keep my words," Jno. 14:23.

A 4-H Club boy gives over \$7.00 of his own earnings to the cause of the Now Club.

Somewhere we have read "Train a child in the way he should go," etc.

Also, "Remember NOW thy Creator in the days of thy YOUTH," etc.

Mrs. W. E. Lee, Como, does not allow distance to stand in the way in securing Now Club participation. A \$50.00 certificate is placed by her at Pine Ridge, South Dakota. It is NOW paid in full!

That is what retires bonds-CASH!

VI

In Tishomingo County we found one Sunday school that gave the offering one Sunday each month to Cooperative Program causes. Another gave two offerings a month to the same work. These are rural churches. They make this largely their mission program.

VII

Jack Hancock, columnist, recently had the following paragraph in the Daily News: "Orrin Swayze, who quit a good-paying bank job for a year to handle promotion of Uncle Sam's defense stamps and bonds in the state, tells this one from Northeast Mississippi. He says a good country woman, with a little cash in the bank, came in to confer with her banker one morning, and he immediately began telling her of the Defense Bonds, and suggested she put some of her savings in them-although that would have meant drawing some of her funds out of the bank. The lady quickly agreed. Well, said the banker, what kind would she like, since the bonds come in various denominations. And he almost fell out when she replied: "I'll take Baptist!"

VIII

The Quarterly Review, Dr. E. P. Alldredge, Editor, is filled with interesting and valuable materials. It takes the place of the annual Hand-

From it we learn the following churches lead in contributions in the several states. First Church, Dallas, Texas, \$61,645.00; First Church, Winston-Salem, N. C., \$50,037.21; First Church, Knoxville, Tenn., \$49,071.23; Southside Church, Birmingham, Ala., \$45,603.43; First Church, Richmond, Va., \$28,873.62; Calvary Church, Washington, D. C., \$26,042.53; Second Church, Atlanta, Ga., \$25,775.06; Walnut Street, Louisville, Ky., \$23,-790.96; First Church, Shreveport, La., \$22,881.22; First Church, Oklahoma City, Okla., \$22,537.76; Third Church, St. Louis, Mo., \$21,369.46; First Church, Greenville, S. C., \$14,911.52; Main Street Church, Jacksonville, Fla., \$13,189.79; Church, Jackson, Miss., \$11,641.62; First Church, Albuquerque, N. M., \$5,770.93; Eutaw Place Church, Baltimore, Md., \$4,012.86; First Church, Harrisburg, Ill., \$3,351.21; and, First Southern Church, Phoenix, Ariz., \$2,284.33.

For the last given year Southern Baptists gave to all local church work \$30,869,268.00, and \$6,267,-263.00 to missions and benevoiences.

Baptists are on the March! Doxology!

IX

For 6-7 days of a two weeks' stay in the office, as a side view, we listed the names of office visitors. We like visitors, particularly the helpful visitor such as these represent. We like to try and help the other fellow also.

"Behold, how good and how pleasant it is for brethren to dwell together in unity." Psa. 133:1.

R. L. Wallace, Miss Minnie Landrum, B. E. Phillips, P. I. Lipsey, A. J. Wilds, Miss Frances Traylor, E. C. Williams, A. L. Goodrich, Frank E. Skilton, Reid Lipscomb, O. P. Estes, R. A. Eddleman, Mrs. R. A. Eddleman, D. M. Nelson, Miss Emma Smith, Barney Thames, Wm. Ball, W. G. Mize, W. H. Wood, G. S. Hightower, H. T. Mc-Laurin, Matt Kennedy, Kenneth Van Keuren, Mrs. Catherine Van Keuren, Edward L. Byrd, W. A. Hewitt, Mrs. W. A. Hewitt, C. J. Olander, G. M. McWilliams, Ralph Gilbert, J. D. Walker, W. W. Jones, R. K. Corder, B. L. McKee, Henry Love, Edwina Robinson, Mrs. Randall, Mr. Dickens.

__BR-His Mississippi friends were sorry to see that Dr. James R. Hobbs was not in good health. This did not prevent his making an effective address of welcome at the Birmingham Convention.

MUSIC IN CHRISTIAN WORSHIP Ernest O. Sellers

Christianity has employed each of the five fine arts with glorious results. Of these none have been wider in variety, significance or more persistently effective than music.

The place and purpose of music in Christianity, through the ages, has been subject of much discussion and is an interesting progressive development. Beginning with creation, when "the morning stars sang together and all the sons of God shouted for joy," we can trace the history of music and its importance to the present moment. From the time of the first parents in Eden to the first Patriarch, Abraham, there is no mention of music. The futile effort to build a tower to Heaven was thwarted by a confusion of speech but the language of music, which is universal, was preserved.

Music, vocal and instrumental, was an essential part of Hebrew life. When Laban overtook Jacob he rebuked him saying, "wherefore dids't thou flee away secretly and steal away from me and dids't not tell me that I might have sent thee away with myrth and with songs". At the Red Sea deliverance Moses and the children of Israel sang a song of praise, of adoration, of thanksgiving, and of redemption from the Egyptians. Settled in their own land they employed music in the Temple, and their Psalms are today our greatest inspiration and example of praise.

Before the Angels sang "Glory to God," over Bethlehem's hills, Mary sang the magnificent, "My Soul Doth Magnify the Lord." Jesus told of the brother of the prodigal hearing "Music and dancing." He sang himself and his life and work has inspired the world's greatest music. Paul and Silas sang in the jail at Philip and the Ephesians were exhorted to speak "to yourselves in psalms and hymns and spiritual songs." James counsels us "Is any merry let him sing."

John heard the voice of singing and endless hallehujahs. He also tells of the song of Moses and the Lamb being sung to an accompanying of harps. Thus from creation to consummation we can trace through the fabric of history a golden thread of song.

To sing the praises of God effectually we must be in harmony with Him. Neither pagans nor unbelievers can acceptably praise Him. No more a non-Christian singer than an unbelieving preacher. Christian music from its Jewish origin through all history has been prominently furnished by the whole assembly. Catholicism took it away from the congregation but the Protestant Reformation gave it back and its adherents became known as "hymn-singers." Every great Christian advance since has had an accompanying outburst of song.

Today we have music which appeals to the heels, to the head and to the heart. Attempts to entertain, to exploit musical talent or to tickle vanity have no place in the church music program. Music must not arouse applause but cause men and women to worship for music is the handmaid of religion. "When music is sacred, dedicated and fitted for the proclamation of divine truth, the better qualities of man's nature rise in devotion to his Creator."-Baptist Bible Institute, New Orleans, Louisiana.

A man, evidently of some other denomination, reported the Northern Baptist Convention for The Christian Century. He said he had attended the meetings of other church bodies, but had not seen anywhere such strong tensions as among these Baptists. The thing which seemed most to amaze him was "The mysterious cement which with all their disunities, still holds Northern Baptists together." Other people cannot understand how freedom and unity can abide in the same house. The answer is that Christian unity is a spiritual unity.

While the Southern Baptist Convention this year was provided with microphones among the audience, the Northern Baptist Convention seems to have surpassed us in this democratic arrangement. Not only were the microphones provided at the latter meeting, but they actually conducted every afternoon an open meeting in which it is said dozens of people participated.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss, Personal Service—Mrs. A. L. Goodrich, Clinton, Miss, Vice-President—Mrs. John King, Clinton, Miss,

President—Mrs. Ned Rice, Charleston, Miss. Executive Secretary—Miss Fannie Traylor Young People's Secty.—Miss Edwina Robinson Miss Study—Mrs. W. A. Bell, Jackson, Miss. Stewardship-Mrs. J. H. Street, Durant, Miss. Margaret Fund Trustee-Mrs. D. M. Nelson, Clinton, Miss. Training School Trustee-Mrs. J. L. Johnson, Jackson, Miss.

The article below is a message by Mrs. Ned Rice, our W. M. U. President, on "Our Debts" that was broadcast over WMC, The Commercial Appeal Station, May 4th. Many of our Mississippi friends were unable to hear this message, so I am giving you the privilege of reading it.

Our Debts

My first statement is very commonplace indeed! Baptists are in debt. Baptists have become DEBT-CONSCIOUS and have made and are now working on definite plans to liquidate their indebteduness within a given period of time.

The slogan that is being used by Southern Baptists is: "A debtless denomination by 1945," which is the 100th birthday of the Southern Baptist Convention. A debtless denomination means that not only all Agencies, Boards and Institutions owned by Southern Baptists must be free but it means that the 18 States that make up the Southern Baptist Convention must EACH become debt free too.

Mississippi Baptists expect to help celebrate this glorious achievement of rubbing out all indebtedness by sharing in the payment of the debts of the Southern Convention and—also by taking care of their own indebtedness as a State, which amounts to HALF a MILLION DOLLARS.

The plan for the S. B. C. debt-payment is known as The Hundred Thousand Club, the objective—a hundred thousand loyal, liberty-loving members who have pledged and will play ONE DOLLAR per month, above the regular church obligations to the payment of Southwide debts.

The plan of Mississippi Baptists to care for their State debts is known as the "NOW CLUB," which has followed and absorbed the 5M Club. It was sought to enlist 5000 Mississippi Baptists who were willing to give an extra dollar each month to debt payment. Under the wise and able leadership of our Executive Secretary, Dr. D. A. McCall we hope to intensify and do the task in three years, we call this plan the "NOW CLUB," seeking to enlist our whole constituency in paying off these debts NOW!

We shall not attempt to go into the WHY of these debts, we only say we have the value in assets. We have good returns from safe investments to show for the money spent. The idea now is to recognize and realize that we are not free "because of these bonds." We have come to see that the interest alone on this indebtedness, not to speak of the debt itself, is hampering and hindering our progress as a religious group. It is time to do something about it. A denominational problem is always the problem of the church and the problem of the church is the problem of the individual member. Likewise the denominational DEBT is the debt of our churches and the debt of the churches is the debt of EACH and EVERY member. We want to realize that the responsibility for the payment of this indebtedness is personal and every member of every one of our churches is obligated.

Acrostics are used these days in helpful ways. Using the "NOW" in our " let the "N" represented NUMBERS NEEDED for our debt payment. We mean by this our 272,281 Mississippi Baptists, each one is needed in this effort to become debt free in three years. It means our 30,000 enlisted women in the Missionary Societies must get into this campaign and work hard, and THEY ARE DOING IT. Every County's Woman's Missionary Union has been given a definite quota, these amounts are distributed among the groups in each church, these in turn apportioned to the members. The women and men are working side by side in an earnest, enthusiastic, encouraging way to bring victory. Mr. Frank E. Skilton, of Blue Mountain College, is Promotional Director and he is doing a good job. We believe Mississippi Baptists will answer YES to this call and the NUMBERS NEEDED will be ready—and steady.

The "O" in the "NOW CLUB" means OFFER-INGS, and we would qualify these offerings and say OVERFLOW offerings. We are planning to pay our debts with extra "and above" gifts, not letting the debt-payment interfere with the regular work, its routine and progress. We are stimulated to know that if we care for this indebtedness in the three years planned we will save \$300.000 in interest alone!

The "W" in the "NOW CLUB" we will let mean to us the WILL TO WIN, which after all is the main thing. We have the numerical strength in our ranks and we have the financial strength. We need the disposition and the determination to do it. The will to win!

Calvin Coolidge once made this statement: "Nothing in the world can take the place of persistence. Talent will not—nothing is more common than unsuccessful men with talent. Genius will not—unrewarded genius is a proverb. Education will not—the world is full of educated derelicts. Persistence and DETERMINATION are omnipotent." We agree with this statement. Persistence and determination are the avenues to success.

Mississippi Baptists are rallying to this challenge to liquidate their indebtedness in three years. \$540,000 distributed among 270,000 church members to be paid in three years is NOT an unreasonable goal. EVERY ONE of us will share in the victory. EVERY ONE of us will answer this "call to the colors."

Our NUMBERS are NEEDED with OVERFLOW OFFERINGS and with the WILL to WIN—and VICTORY IS ASSURED.

Statement Concerning Lease

The W. M. U. Training School building at 334 East Broadway, Louisville, Ky., was erected at a cost of \$150,000. Since the plans for the new home on Lexington Road have been under way much interest has centered on the disposition of the property on Broadway at Preston Street. The Louisville members of the Advisory Board consisting of Dr. J. R. Sampey, Dr. W. O. Carver, Mr. L. M. Render, a business man, and Mr. T. M. Galphin, attorney, after careful consideration had advised that the securing of a good long-time lease on the downtown property would yield larger returns than any other investment and accordingly a highly efficient real estate agency has been working on securing the best possible sale or lease. This firm has shown the utmost concern for the best interests of the institution. By their good offices and, we believe, in the providence of God a lease has been arranged that covers a period of fifty years beginning June 1st, 1941. The aggregate rental is \$425,500, which is an average of \$8,510 per annum. It is, however, payable in an ascending scale as follows:

\$3000 for the first year. \$5000 for the next two years. \$7500 for the next seven years. \$9000 for the remaining forty years.

The renter also has the privilege of buying the property during the first ten years at \$160,000 and during the next forty years at \$175,000.

The firm renting the building is the radio station WAVE of which Mr. George Norton, Jr., is the president. The contract specifies that all expenses including insurance and taxes if any should ultimately be assessed will be borne by the renter, that the building will be kept in good repair and that all expenses incident to preparing it for their use will be borne also by the renter. The renter also agrees to spend some \$40,000 on the fitting of the building for their use and possible sub-leasing to about three reputable firms. The contract was approved by the afore-

mentioned members of the Advisory Board and the lease was executed by order of the Board of Managers on Friday, May 16, 1941.

The chapel furniture, including pews, is to be moved to the new chapel and the bookcases in the Bush Library are also to be moved to the new building. The payment of rent begins on June 1st, 1941. The right wing is to be vacated first, allowing workmen to begin the necessary changes; the new tenants are very considerate in allowing the vacating of the rest of the building to move slowly, though it is expected that the first week in June will serve as the extended time for complete vacating.

The developments concerning the lease bring added evidence that the guiding hand of the Heavenly Father has been with us in the enlarged plans for our beloved school. Your continued prayers are asked on behalf of the school and its faculty and students and upon all plans for the progressive dedication of the new building as announced at the recent annual meeting of Woman's Missionary Union.

Mrs. F. W. Armstrong, President, W. M. U.

A TRUE DENOMINATIONALISM

(Continued from Page Six)

some man, or group of men, came to feel that the organization failed of doing the will of Christ at certain points, there would arise a new Protestant movement and new divisions.

Our Attitude to Other Denominations

Baptists are not Ishmaelites with their hands against all other Christians. They are rather a great body of men and women who desire supremely to do the will of Christ. They love and honor their brethren of other denominations and are trying to show them certain great truths fundamental to Christianity in its pure form. But they gladly welcome Christian fellowship with men and women of all names, and seek to cooperate with them for common ends where this can be done without violation of their own sense of obligation to Christ.

A True Denominationalism

A true denominationalism therefore will include loyalty to Christ and His commandments as a sacred duty, without compromise, respecting, but not yielding, to the views of others for expediency's sake.

A true denominationalism will desire to have part in the great enterprises of those who share in a common New Testament faith and practice, and will include loyalty to the brethren who hold this common faith, with a desire that all men may come to know the truth of God. We must not permit our Baptist brethren to bear all the burdens and responsibilities of our general work without our aid if we ourselves expect to be regarded as loyal Baptists.

A true denominationalism will also include love for all who have faith in Jesus the Lord, and a willingness to work together in advancing the interests of the kingdom of God on earth with Christians of other names, when this can be done without impairing Baptist efficiency and the violation of the Baptist conscience.—Sunday School Board Tract.

BR-

This country has been commonly called the melting pot for people and ideas from every part of the world. And for a long time it was. But there is danger today that the fires of patriotism and the love of liberty are not sufficiently strong to melt these variant elements and pour them into a new national mould. We have sought to absorb so many heterogenious elements that we have great indigestible lumps in our national stomach. It may take the furnace of a national emergency to fuse these elements.

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DIGEST REPORT OF SOCIAL SERVICE COMMISSION'S RESOLUTIONS A. J. Barton, Wilmington, N. C. Chairman

Race Relations

That this Convention urge upon the pastors and churches and upon all our Baptist people to cultivate and maintain the finest Christian spirit and attitude toward the Negro race, and to do everything possible for the welfare of the race, both economic and religious.

Crime Record

That we deplore the prevalence of crime in our nation as indicated by reliable figures-1,517,026 crimes of serious nature committed in 1940.

That we pledge ourselves to the cultivation of the spirit of law observance in all matters and to the promotion of such teaching in our schools and such discipline in our homes as will rapidly reduce these appalling figures and will establish the principles of sobriety, seif-control, justice and mercy in the hearts of the growing generation.

Freedom of Religion

That this Convention reaffirm its unalterable devotion to the principle of the absolute separation of church and state and the absolute freedom of religion; that this principle includes and requires the prohibition of appropriation and use of all public funds for religious or sectarian institutions and purposes.

That this Convention go on record, and it does hereby go on record, as opposing heartily and earnestly the Walsh Bill, known as S. 670, now pending in the United States Senate, the purpose of which, as stated in the Bill itself, is "to extend the Federal old-age and survivors' insurance benefits of the Social Security Act to certain employees of religious and charitable organizations and for other purposes."

Accidental Fatalities and Injuries

That we deplore the fact that during 1940, 96,500 lives were sacrificed in accidental deaths and that 9,100,-000 people were seriously injured by accident, a large number of them easily preventable, a large percentage of them caused by the legalized liquor traffic, for which there is no possible excuse. The government is bartering the lives of the people for a miserable pittance in revenue, every dollar of which is offset one hundred fold in the impairment of the health, the happiness and prosperity of our people.

The Liquor Flood

That we hereby give renewed expression to our intense hatred of alcoholic drinks in all forms at all times and in all places and that we urge upon our people the duty and obligation of total abstinence on their part and the support of every public measure which has for its purpose the reduction and abolition of the legalized traffic in alcoholic beverages.

That at the present time of national and world crisis we regard the relation of the drink evil to the matter of national defense as the most acute and urgent phase of this evil, that we deprecate the conditions developing around the military camps with respect to vice and alcoholic beverages.

That we urge the President of the United States as Commander-in-Chief of the Army and Navy to use the great influence and powers of

THE MISSISSIPPI BAPTIST NOW CLUB

FRANK E. SKILTON, General Chairman

A PROGRAM OF PERSEVERANCE

Wilfred C. Tyler Did It NOW

Dr. Tyler is head of the department of Bible at Blue Mountain College, and Chairman of the Now Club for the Lowrey Memorial Baptist Church at Blue Mountain. Under W. M. U. Chairman, and Pastor J. S. Riser, Jr., the members done. This may prove helpful to others.

of the church pledged \$3,300 on a \$2,500 goal. No college students were solicited.

Upon the request of the General Chairman of the Now his leadership, with the cooperation of Mrs. J. L. Mayfield, Club Dr. Tyler tells in the following statement how it was

Here's How It Was Done NOW

The first step was to attend the morning sermon to a discussion of meeting called for April 14 at Ripley by the associational chairman, Mr. J. E. Buchanan.

Next, we studied each piece of literature supplied by the general director of the Now Club, realizing that in it would be found all necessary information and the best means of procedure. With only a minimum of modification we followed closely the suggestions outlined in this material.

Once we had become familiar with the purpose of the Now Club, Mrs. Mayfield and I requested the pastor, Dr. J. S. Riser, Jr., the treasurer, Mr. M. L. Haynie, the associational chairman, Mr. J. E. Buchanan, to meet with us Sunday afternoon, April 20, in order to work out the details for presenting the Club to the entire membership of Lowrey Memorial Church. The pastor supplied a complete and up-to-date list of every resident member. The treasurer gave us a list of all persons already enrolled in the Five Thousand and the Now Club. As the roll of the church was called in alphabetical order a list was made of those who might be in a position to serve as solicitors. The complete list included thirty-two names. All except two found it possible to serve.

On Sunday, May 4, the pastor complied with the desire of the local committee chairmen and devoted the

"Christian Investments." The church then, without a dissenting vote, accepted the minimum goal of \$2500 and authorized the pastor to appoint a committee to solicit the membership for subscriptions and cash contributions. The names of the thirty members of this committee were read at the evening service.

A postal card was sent to each member of the committee asking that all be present forty-five minutes before the prayer service Wednesday night, May 7. Twenty-five came and the other five notified the chairman as to their enforced absence. The first thirty minutes of this meeting were used to explain and discuss the purpose and plans. The latter included pairing the members of the committee so as to make fifteen teams of two. To each of these teams about twenty 3"x5" cards were given. Each card bore the name of one member of the church. There was a card for every resident member. Thus the fifteen teams would interview every resident member. Team members, of course, were free to solicit together or separately as seemed best to them. All teams were requested to complete their solicitation and report to the chairmen Sunday afternoon at the church between two and four p. m., May 18.

Monday, May 19, the first report

was tabulated and a letter was mailed to all team members expressing appreciation for diligent and effective service and requesting that an effort be made to make the report final by Friday, May 23.

During the period of solicitation three five-minute talks were made in the interest of the Now Club and its relationship to all kingdom work at regular Sunday church services on May 11 and 18.

Wednesday night, May 27, a final report was made to the church. The following day all cash offerings and payments on subscriptions, along with all pledge cards, were turned over to the treasurer for proper recording on the books of the church and for transfer to the state mission board.

The bonds do not have a ghost of a show in the face of such planning and working leadership.

Complete the pledging of your church goal by June 29, Christian Education Sunday; so you can begin planning to attend the great Mississippi Victory Celebration three years hence when one of the biggest bon(d) fires on record takes place. What a day of rejoicing that will be!

Church Chairmen and Church Chairwomen, God bless you, carry on, keep the banner high and your hearts courageous. Only thus can you greet eternity with a shout.

-F. E. S.

"REMEMBER"—Hebrews 13:7

Great numbers of our preachers and other denominational employees are on the pension roll of the Relief and Annuity Board of the Southern Baptist Convention. They number in excess of 1,000 and if to this is added those who are on the Relief roll, including widows of ministers, there are more than 2,300. These will receive during the year 1941 in excess of \$500,000 in benefits, and most probably \$600,000.

The cooperation of all the pastors and churches of the Southern Baptist Convention is earnestly desired and the greatest success of the Ministers Retirement Plan requires the largest possible enlistment. Surely our preachers should lead their churches in the support of this plan, for the money that is contributed by the churches goes to the reserve fund of the State and from this fund all the preachers who become pensioners under the plan are directly benefitted by these contributions. Church contributions are necessary for the payment of the benefits under this plan as well as the dues of the members. No preacher need hesitate to urge this matter upon the church since he is not ask-

NEWS FROM OUR STRANDED MISSIONARIES

(Foreign Mission Board) - The group of Southern Baptist missionaries on board the Zamzam, after several weeks' sojourn in southern France, are now presumably in Lisbon. The prospect is that they will sail for the United States as soon as passage can be secured-possibly this week. It appears that the Department of State will give precedence to these passengers. We had hoped, at one time, that they might be allowed to continue their voyage to Africa, but the Department of State was not willing for them to go through combat area waters. This group includes Mrs. J. C. Powell, Miss Elma Elam, Miss Isabella Moore and Dr. and Mrs. J. Paul O'Neal and daughter.

She: "Is my hair parted straight?" He: "Almost. I see only one detour in it."

BR-

ing something for himself, but rather for the many preachers who belong to the group.

D. A. McCall, Baptist Building, Jackson, Mississippi.

his office to enlist the cooperation of state and local officials to take such action as will protect our military and naval trainees from exploitation in the vicinity of army and naval establishments.

Embezzlement of Power

That we deprecate what seems to be a clear and unmistakable tendency on the part of some of our legislative bodies, including the Congress and some of the State legislatures to ignore and scout the rights of the people to determine their institutions at the ballot box.

We pledge ourselves without the slightest hesitation or reservation to the principles of democracy and to the right of the people to determine by majority vote what shall be their institutions and whether or not such a curse as the liquor traffic shall be fastened upon the body politic.

BR-

"What kind of pie are you making?" asked Teddy.

"Lemon meringue pie," said his mother.

He went out to play, returning some time later and exclaiming breathlessly: "Mother, what did you say is the pie's middle name?"

Sunday School Lesson

Prepared By. BRACEY CAMPBELL

Lesson For June 22 CONFERENCE ON WORLD MISSIONS

Bible Text: Acts 15:1-35; Gal. 2 Introduction:

I had almost named this lesson, "The Magna Charta of the Christian Church," and decided not to do so, only to find when I sat down to write this introduction that an eminent scholar had so named this chapter in Acts. But as much as this chapter is the declaration by the first church that men are saved by the grace of God in Christ Jesus. and that alone, and that the human medium of that salvation is faith, just simple, trusting faith in Jesus as Lord and Savior, not nearly half of the professing followers of our Lord believe this practically now. If men believed this, that salvation is wholly of God, that it is mediated only through Jesus, realizing Himself to us through the Holy Spirit, and that our work in all this process is simply and solely to open the heart just a little, to swing the door of it only slightly ajar, or to change the future, our work is only to lift the empty hands that he may grasp them and thus be enabled to lift us up and out of self and selfishness into Him and selflessness, what a difference it would indeed make to the whole professing Christian

I. The Occasion of the Conference. Acts 15:1-5.

There were certain of the Jerusalem Christians who believed that a man could not become a Christian except he came into that relationship through the gateway of Judaism. Submission to the act of circumcision was the outward sign of a man's having become a proselyte to the Jewish faith. To submit oneself to this ceremony stamped one as accepting the whole Jewish system of things religious. All the other commands and prohibitions, feast days and sabbaths followed in the wake of this.

The men who taught this view of things came to be called "judaizers," and they caused Paul no end of trouble. Their progeny has spread far and wide over the earth. The present day judaizers omit only the demand that men be circumcised. In all things they follow exactly the example of these first century perverters of the faith. Every Seventh Day Adventist is a soldier in the army of the judaizers, and evers man or woman in any church teaches that men must be bound by this religious prohibition and the other, must obey this command and the other, in order to have eternal life, is only a modern Judaizer.

Luke tells us of these men, "And certain men came down from Judea and taught the brethren, saying, 'Except ye be circumcised after the custom of Moses, ye can not be saved." These "certain men" were so vehement in this declaration that they were unsettling the brethren in the church at Antioch: howbeit, Paul and Barnabas contended with these brethren from Judea in argu-

ments which no doubt grew increasingly warm, until it occurred to someone that the whole matter might be adjusted by an appeal to the church at Jerusalem.

II. The Messengers from Antioch to Jerusalem. V. 2.

"Paul and Barnabas and certain other of them," is the way Luke lists them. There were no other men in the world so well qualified to go on this mission to Jerusalem as these two, who had opened the door of faith to the Gentiles and had seen them accept the Lord in simple faith and become happy and Christian in heart as a result of their having accepted Him, and that not only, but they had given evidence even more pronounced of the fact that the Holy Spirit indwelt them.

Paul had labored in the Lord for these Greek people, and he had all the joy of a mother in her children in these brethren who, having acted upon simple faith, had come rejoicing in a new-found hope in the Savior. Now he was asked to believe that he had acted wrongly in the matter of preaching to the Gentiles the conditions of salvation by grace through faith in the Lord, the Christ of the prophets. But Paul aid not believe he had done wrongly, and he was not the man to submit to the effort of someone else to bring to naught his labors in the Lord. Barnabas went with Paul, of course; because he was Paul's right-hand man, in perfect agreement with him on the isues involved in this controversy between the missionaries and the opposing brethren from Judea. It is likely that some of these were in the company which made the trip to Jerusalem, so that both parties to the controversy should face each other before the Jerusalem church. III. The Church in Conference. Vv.

There seems to have been a meeting of the apostles and elders in a private conference before the full church was called. This was and is a good scheme. The men whose eminence for piety and wisdom and learning and living set them apart as leading men may frequently meet and map a course of action to be recommended to the church when in full conference, and thus save a lot

of time and no end of trouble. But be sure to mark that the whole church was called (v. 12), for Luke says, "All the multitude kept silence; and kept harkening unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles through them." This was no matter railroaded through by the big-wigs without the knowledge or consent of the members of the church. The members of the church, prominent and obscure, were there to be instructed, to take part in the deliberations and to express themselves by their votes. And that is the way it must always be in any Baptist church.

IV. Peter Proclaims Salvation by

Grace. Vv. 7-11.

Here was a leader of the church sitting before the church again what the church had no doubt heard him and the other apostles say many times before, "We believe that we shall be saved through the grace of the Lord Jesus." This is the old, ever-new truth which we must not forget, the truth to be taught and exemplified to be believed and accepted and trusted and lived in by

every generation of Christians down to the last of them. Let any Sunday school teacher who reads these words consider whether this be not a good place to teach the class in charge the teaching that the devil never ceases to attempt to pervert.

"Amazing Grace! how sweet the sound,

That saved a wretch like me ...
"Twas Grace that taught my heart
to fear,

And Grace my fears relieved."

Grace unmixed with works of any sort! Grace alone and Grace sufficient for the salvation of any soul however sunk in sin.

And this was the soul and substance of Peter's address. He pled for the doctrine of salvation by Grace, without circumcision or the keeping of any commandment imposed as a condition of salvation. Why, Peter preached the old-time rock-ribbed Baptist doctrine of salvation by Grace alone, as he. being a first-rate Baptist preacher might have been expected to preach it.

V. Pastor James Leads the Church to Commitment on Christian Liberty. Vv. 13-21.

Here the pastor is shown discharging his function as leader of the congregation. Of course, this pastor was qualified to lead, as every pastor should be, a man of gravity and faith, minding the things of high estate, a man who had lived enough to know-mind you, I did not say, "had lived long enough," but "had lived enough to know," the things which distinguish the Christian way from the worldly way. And this man told the church what his matured judgment directed by the Spirit of the Lord taught him was the right and just thing to do. VI. The Magna Charta. Vv. 22-29.

Read these verses. They are of tremendous import in the Christian system of thought and life. They mean that any man of any race or station may come to the Lord in simple faith believing in Him and find life by this approach. These words mean that there are no ceremonial barriers to the Kingdom of God. These words mean that a heart-deep acknowledgement of the Lordship of Jesus initiates the Christian life, and that a constant living in recognition of that lordship and obedience to it, of itself maintains that Christian life. Know what the will of the Lord is and do it, and ye shall find and maintain thereby that rest of the soul which cometh in no other way.

J. M. McCALL

WHEREAS, in the homegoing of our beloved Brother J. M. McCall, God has seen fit to remove from our midst a most faithful servant:

THEREFORE, be it resolved that we strive to emulate the example as lived by this our brother, and to commend this beloved family to our Christ who is able to supply their every need.

BE IT FURTHER RESOLVED, that a copy of these resolutions be given the family, a copy given to The Baptist Record for publication, and a copy spread on the minutes of our Board.

F. J. Hurst, I. S. Barnes, S. M. Thomas, GOES TO GEORGIA



Rev. S. L. Walker has accepted a call to the First Baptist Church of Trion, Ga. He will leave June 10 with his family for his new field.

Bro. Walker was born and reared in Jefferson Davis County in the Hebron community. His parents were Mr. and Mrs. E. H. Walker. He was graduated from Mississippi College in 1921 and from the Southwestern Theological Seminary in 1926. He married Miss Mary Gage of Elgin, Texas, also a graduate of the Southwestern Seminary.

Since graduation from the Seminary he has served as pastor of various churches all within twenty-five miles of his home community. He has also served as moderator of the Jefferson Davis Baptist Association and as a member of the State Mission Board.

Trion is in northwestern Georgia, and has a population of approximately six thousand. The First Baptist Church has a membership of nine hundred.

Mississippi Baptists regret to lose Bro. Walker, but wish him success in his new field.

Old Lady: "You'll pardon me, young man, but you look tired."

Young Man: "Yes, madam. I'm studying for a doctor."

Old Lady: "It's a shame. You ought to let the doctor study for himself."

Motorist: "Why don't you look where you're walking? You pedestrians walk around just as if you owned the streets."

Pedestrian: "Yes, and some of you motorists ride around just as if you owned your autos."



FORK UNION

A Christian school with the highest academic rating. Small classes. Supervised study, Upper School prepares for university or business. R. O. T. C. Also post-graduate course. Separate Junior School for boys below high school grade. House mother. All sports, Every modern equipment. 24 states represented. Catalog. President J. J. Wicker, FORK UNION, VA.

Sunday School Department

E. C. WILLIAMS, Secretary JOHN A. FARMER, Associate MISS CAROLYN MADISON, Elem. Sec.

Vacation Schools

The Vacation Bible school reports are coming in at a rather lively clip already, and many churches never before having a school are planning one this year. By all means do this. Set the date and get to work now on a Vacation Bible school for your boys and girls. Free promotional literature gladly sent on request; also report blanks.

One school sent this comment with the report: "All of the Intermediates except two were already Christians. One of these two accepted Christ during our school, and five Juniors did also."

That is evidence of the kind of work being done in these schools.

Perry Association

Rev. Luther K. Turner, Sunday school association superintendent of Perry county, says: "One of the greatest teachers and workers meetings I have ever been in was at Beaumont May 22 when the Perry County Workers and Teachers met in our regular monthly meeting. All were present but two, and one of them has moved from the county. I believe we have accomplished the impossible now in having a countywide teachers' meeting. Some said it just could not be done, but we did it."

O yes, there are always those who say it cannot be done, but then, someone up and does it just the same. We appreciate this fine work.

Growing Schools

Brother C. J. Olander, pastor at Morgan City and Tchula, says that on Sunday, May 18, Morgan City had the largest Sunday school attendance in the history of the church, except on Dedication Day. The work at Morgan City has grown remarkably and the school is now standard.

He says the Tchula school is also having great attendance and they are working to reach the standard. These reports of growth and renewed interest are the things that make us all feel good about the work.

More Standards

These standard applications have come to us within the last few days: Philathea Adult class, Second Avenue, Laurel, Mrs. W. R. Cupp, teacher; Busy Bees Junior class, Griffith Memorial, Jackson, Mrs. C. G. Bilbo, teacher; Junior Department, Griffith Memorial, Jackson, Mrs. E. E. Parker, superintendent; Primary Department, Pascagoula,

COKER

"A COLLEGE OF DISTINCTION"
A liberal arts college for women.
Standard. Fully accredited. Bachelor of Arts degree in the liberal arts, and sciences and fine arts.
Certificate in Secretarial Sciene.
A Christian College with an atmosphere of cultural and Christian service. Limited enrollment.
Selected student body. \$450 for the session.

C. SYLVESTER GREEN, President Dept. J Hartsville, South Carolina Miss Lena Hall, superintendent.

This is the first time ever for the Philathea class at Laurel, Second Avenue, to be standard, and also the first time ever for the Junior Department at Griffith Memorial, Jackson. Congratulations to all of these!

Such Popularity Is Deserved

Sunday School Week at Ridge-crest, N. C., has steadily grown year by year until it now needs little advertising. We simply remind you of the date, July 12-18, 1941. The great throngs of pastors and Sunday school workers who go testify to the appeal and the quality of the program. The increasing popularity of Ridgecrest is truly deserved.

Ridgecrest has indeed become so popular that early reservations are absolutely essential to guarantee accommodations. We urge you pastors, general superintendents, department officers, teachers, and others interested in going this year, to make your reservations immediately. The program will be stimulating and practical. Plan to go on Saturday evening, July 12, and hear North Carolina's Governor, Hon. J. M. Broughton. Write now to Perry Morgan, Ridgecrest, North Carolina, for reservations or further information.

—BR— WEBB

We have just closed one of the most successful series of meetings ever held in the Webb Baptist Church. From the very first service Sunday night, May 25 to the close of the meeting on Friday night, the 30th, the people cooperated in a most gratifying way. The morning services were unusually well attended, all denominations cooperating, and the auditorium was filled every night. Two buses were operated each evening bringing between forty and fifty from the rural sections within a radius of eight to ten miles. Brother James D. Sullivan, pastor of the First Baptist Church of Ripley, Tenn., brought powerful messages at each service, and our own Brother Joe Canzoneri led the singing in his own inimitable way, and had the folks with him from the start.

Besides reviving the members, there were thirty-two additions, twenty-six for baptism and six by letter. Attendance at Sunday school increased nearly a hundred per cent the first Sunday after the meeting, and a crowd that filled the auditorium witnessed the impressive services Sunday night when all twenty-six followed their Lord in baptism. Among those baptized were a father, his two grown daughters, and a son of junior age. Pray for us that we may conserve the results of this meeting for His glory.-J. H. Pennebaker, pastor.

Mr. and Mrs. Charles Thomas Walters announce the marriage of their daughter, Eleanor Lewis, to Clinton Lafayette Collins, Jr. Congratulations to these fine young people who will make their home in Selacanga, Alabama.

-BR-

"I don't like to say it, dear, but Fred doesn't seem to be as well dressed as when you married him three years ago."

"That's strange. I'm positive it's the same suit."

THE ETERNAL SACRIFICE

They bow before Him, — spit, accuse,
They mock Him, — "Hail, King of the Jewst"
Black Friday, — darkest, brightest day
Of Human hist'ry, — tortuous way
Of Christ's eternal sacrifice.
He so loved us, He paid the price.
Good Friday, — anniversary
Of world-wide Christendom, of three
Sad, throbbing hours upon the tree!
Again we live that history:
Jerusalem, — on throne of hills,
A blood-lust crowd her gate-way fills.
The Roman soldiers clear the way
To sacred Calvary this day.

While scribes and Pharisees voice jeers, a sad, pale, haggard face appears
Beneath two heavy sticks of wood; a cruel, thorny crown brings blood.
Christ staggers 'neath the scorn and hate;—He falters, falls,—the load too great.
A man is found,—then Simon bears the grievous Cross as Calv'ry nears.
(And so this man of Cyrene toils up to immortality.)
The hill-top reached, a brutal mob with revelry hears cry and sob.
Blood trickles down the holy face,—they taunt Him as He dies. What grace
That out of torment comes His prayer,—the most sublime,—as He bleeds there.
"Forgive them, Father," for the fiends; no word of censure for His friends.
Who wait, bowed low in black despair, for the Light of the World is dying there.
Earth trembles—darkness veils the skies,—the Saviour, Friend of sinners, dies.

Yes, He forgives! Oh hallowed place Where sorrow met redeeming grace. True penitents shall be forgiven, For Calv'ry points to peace and heaven. Black Friday, - travail of the world, The next, - eternal peace unfurled; In dismal shroud on Friday bound, -For Easter, - coronation gown! Oh blessed hope! The risen Lord Showed forth His love, and proved the Word. He rose to give abundant life, To give the world surcease of strife. When we must launch thro' boundless deep Where endless ages surge and sweep, -His love will guide us thro' the gloom, For Christ passed thro' the shadowy tomb. Swift out of darkness of His going Came light of Holy Spirit flowing. True followers beyond the blue, Find golden shores and live anew, -There everylasting Springtime's sheen Adorns sweet fields of living green. These sacred incidents believe, His promises in joy receive; In Holy Writ they are a part Of men, - the very soul and heart. The Cross has been our symbol true For forward march the ages through, -Invincible today, - shall be For future, for eternity.

-Pearl Hubbard Steel, Shuqulak, Miss.

MRS. W. L. McGAHEY

WHEREAS, God in His wisdom has seen fit to call home the wife of our beloved Brother W. L. McGahey:

THEREFORE, be it resolved that we, the Board of Deacons of Calvary Baptist Church extend to Brother McGahey and family our sincere sympathy in their great loss and commend them to our Christ who is able to supply their every need.

BE IT FURTHER RESOLVED that a copy of these resolutions be given the family and a copy to the Baptist Record for publication, and a copy be spread on the records of the

F. J. Hurst, I. S. Barnes, S. M. Thomas.

Laxative With Three Important Features

Three things most people want a laxative to do are: act punctually; act thoroughly; act gently.

This one usually fills all three requirements; brings happy relief from constipation's headaches biliousness next morning if taken at bedtime by the directions.

The way BLACK-DRAUGHT generally benefits users is mainly due to its chief ingredient, an "intestinal tonic-laxative" which helps impart tone to lazy bowel muscles. The millions of packages used prove BLACK-DRAUGHT's merit. It's a pure vegetable medicine. And economical too! 25 to 40 doses cost only 25c.

Kennington's

"Mississippi's Best Store"

-JACKSON-

Always For



THE CHILDREN'S CIRCLE

MRS FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children,

Beginning today we shall follow a little different course for our Bible We shall for the next few months have stories from the lives Bible heroes. We begin with Elijah. There are some marvelous things that happened to Elijah. Our Bible story today is about one of them. Perhaps when we have had a few of them you would like to tell us what made Elijah great. For he really was a great man.

It is time again for our monthly financial report. See if your name is on there, and if it is not, wouldn't you like for it to be? We would be glad to see the report improve a little next month. It will not be hard to do if we all have a part. What about it?

With love, Mrs. Frances Steele.

BIBLE STUDY Stories From the Lives of Bible Heroes

A Prophet's Strange Providers
The Kingdom of Israel, led by
wicked kings, had departed from the worship of the true God, and was worshipping idols. Ahab, a weak and sinful king, had married Jezebel, a heathen princess, and had allowed her to set up altars to Baal.

One day there appeared before Ahab, Elijah, the Tishbite, a roughlooking man with long hair and a loose garment flung over him. No doubt, Ahab was shocked at the appearance of this stern prophet of God, but he was more shocked at the message which he delivered, for Elijah said, "As the Lord God lives, before whom I stand, no rain nor dew shall fall for three years, unless I shall ask for it.

Without any words of explanation, he disappeared as abruptly as he had appeared for God spoke to him said said, "Elijah, get away from here and go hide by the brook Cherith. There you shall drink of the brook, and I have commanded the ravens to feed you." This Elijah did and there in a remote place by the trickling stream, hidden by the tall growth on the banks of the brook, he waited for awhile, alone with God. Each morning and each evening, he ravens brought him bread and meat. After a while the brook dried up, and again God spoke to Elijah. "Go," He said, "to the city of Zarephath, and live there. I have commanded a widow there to

provide for you."

Again Elijah arose, and this time he had to go straight across Ahab's kingdom to Zidon, the wicked Jezebel's country, for refuge. He was very sure that God was leading and caring for him or he could not have gone. Almost the first person he saw when he entered Zaiephath, was the widow to whom God had sent him. She was gathering sticks. He called to her requesting, "Go, and get me a little water to drink," and as she went, he added, "Bring me, please, a piece of bread in your hand too."

Even in her despair, the woman must have recognized that Elijah was a man of God, for she said, "As the Lord your God lives, I have no bread, only a handful of meal and a little oil in the cruse. And even now I am gathering these sticks to make a little fire to cook a cake of meal for my son and myself. After we have eaten it, we will die." Elijah might have thought that this destitute widow was a strange one for God to send him to for food, but his faith did not fail, for with a cheery and reassuring "Fear not," he said, "Do as you have said, but bake me a little cake first and bring it to me. After that, bake the one for your son and yourself, for the Lord God of Israel has said that your barrel of meal shall not waste, nor your cruse of oil fail until the Lord sends rain again."

The widow obeyed the words of Elijah, and she and her son and

Elijah ate for many days and the barrel of meal did not waste nor the cruse of oil fail, even as God had spoken through Elijah.

Guess My Name 1. I am a disciple of John the Baptist, who later found Christ. I told Jesus about the lad who

had five loaves and two fishes. I led my brother Simon Peter to Christ. 4. Jesus told my brother, Peter,

and me to follow Him, and He would

make us fishers of men. Guess my name.

Dear Mrs. Steele, I read the Children's Circle. I like it fine. I like to go to Sunday school and preaching. My teacher is Mrs. Deweese. I am sending a small offering to the orphanage. Your friend,

Wardeen Fulton, Spring Creek Church, Philadelphia We like for you to like the C. C. and we do appreciate this offering, Wardeen.—F. L. S.

Dear Mrs. Steele, You will find our offering for May enclosed. We are going to have our Daily Vacation Bable School the first week in June. We are all looking forward to it. We always have such good times there.

Our school is out and we are all enjoying our vacation. Please di-vide this dollar between our causes. Sincerely

Charlotte Daniels, Sec. Story Hour Columbia.

Before you see this in the paper. Charlotte, your D. V. B. S. will have come and gone. How many Bible verses did you learn while attending. I would like to see your handwork, too. That is one of the most interesting parts of the vacation Bible schools. We are so glad to thank you for this useful offering which you send .- F. L. S.

Dear Mrs. Steele, This is my first time to write to the Children's Circle. I have just finished reading it. I enjoy it very much and hope everyone else does too. I have two sisters and two brothers. I am eieven years old and will be in the seventh grade next

Your new friend, Patsy Ruth Breland, McLain. We welcome you, Patsy Ruth, and would be glad to hear from you of-ten.-F. L. S.

Dear Mrs. Steele, The Intermediate Department of the Phalti Baptist Sunday school is sending one dollar for the Orphan-

With love. Mildred Bynum, Prentiss. The Intermediate Departments seem to be leading (though it is hard to be sure) in the way in which they are lending their assistance to our Children's Circle causes. Mildred, we surely thank you and all the members of your department for the share you are having in this worthy offering.—F. L. S.

Dear Mrs. Steele, I am a little girl eight years old. When school begins next, I will be in the third grade. Miss Ruth Sugg is my teacher. The name of our school is Ellison Ridge, and we have a church where I go to Sunday school every Sunday and to preaching twice each month. My Sunday school teacher's name is Miss Hilda Hill, and our pastor's name is Dr. Carter. He is from Tennessee. I live in sight of the church and school building. I have one baby sister and two brothers.

Best wishes,

Maxine Smith, Louisville. It is easy for you to get to school and Sunday school on time, isn't it, Maxine, living close to the church as you do? Come again .- F. L. S.

Dear Mrs. Steele,

I have been reading the letters on the children's page. I enjoy reading the letters. I want to join the D. B. R. L. Please send me one of the pamphlets. I am nine years old. I am in the fourth grade. I am sending a nickel for the orphans.

Love, Maie Carolyn Collins,

Van Vleet If you are reading your Bible every day, Maie Carolyn, we are delighted to enroll you in the D. B. R. L. I believe that you would get along better in your Bible reading if you would keep up with the readings in your Sunday school book, or your B. Y. P. U. quarterly. I am sending you one of Dr. Moore's Bible reading outlines, however; maybe one of the older folks at your house would use it with you. We are so happy to apply your offering on the orpanage fund. We thank you.—F. L. S.

Financial Report For May, 1941 RECEIVED: Special to the orphanage:
Maurice Jordan ______\$.05
Jack Welborn ________ .05 Marjorie Fitzgerald . Joyce, Norman, Linden, and Danield Sullivan Junior class and teacher, New
Liberty Baptist Church _____ 1.00 Sylvia Green Lavain and Miles Lott _______ 1.00
Junior Girls S. S. class,
Bethany Baptist Church _____ 1.10
A friend Pioneer Junior B. Y. P. U., Wilkinson Baptist Church ___ 1.00 Mrs. Sallie Nabors 1.00
Martha and Bobbie Touchstone 1.0
B. Y. P. U. Vaiden Baptist Church Carol Sue Batson _____ 25 Pat Wright ____ Mt. Moriah Baptist Church --- 1.08 Intermediate Girls, Steens Creek Baptist Church Story Hour Columbia Baptist Church Wardeen Fulton .10
Intermediate Department Waynesboro Baptist S. S. ____ 1.50 Total ____ Special to B. B. I. Scholarship: Sadie Lou Wilhanks Elaine Williams Mary Frances Moore ______ Judy Steele A friend _____ 1.00

Dottie Pratt Imogene Williams B. Y. P. U. Vaiden Baptist Church Intermediate Girls, Steelns .25 Creek Baptist Church --Story Hour, Columbia Baptist Church Intermediate Department, Waynesboro Baptist S. S. ---Helen Arnold __ Hilma Fay Courtney F. L. S. -----

Grand Total Received ____18.78 DISBURSED: To Mr. W. G. Mize for Baptist Orphanage On deposit in bank for B. B. I.

Scholarship, session '41-'42 __\$ 6.20 Grand Total Disbursed ____\$18.78

BR-CARTER HALL BAPTIST ORPHANAGE Mrs. Ruth Sutton

Six o'clock a. m. the sound of a bell loud and clear; that is the bell at the Baptist Orphanage. Thump, thump, thump, feet hitting the floor, which signifies the three girls that prepare the breakfast, have also heard the bell, and in less time than it takes to tell, they will be coming downstairs looking fresh and happy on their way to the dining-room, where they will prepare the cereal; put out butter, and preserves and bake about one thousand biscuits. Twenty-three other girls arise and set the building in order before going to school. There are twenty-six

girls who make their home in the Carter Building, of which I am the matron. We are very happy together; happy in our work and in our play for we are living in a new age at the Orphanage.

Our campus with so many new buildings is truly a place of beauty. We thank God for it every day, and we want to take this opportunity to thank the good people throughout the State for making it possible for us to have such lovely buildings. You are not only building buildings, but you are also building lives. We thank you for your contributions on Thanksgiving; on Mother's Day, and throughout the year. We know that God has wonderfully blessed us by giving us such good friends.

When the girls finish high school and leave the Orphanage for their various places in life, we hope they can make life just a little brighter for someone else because of the training they have received at the

Baptist Orphanage.

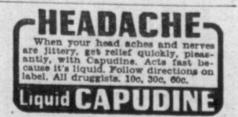
SOUTHSIDE BAPTIST CHURCH Jackson, Miss.

Two years have passed since the work was started in South Jackson as a mission. The work has grown from a mission to a church of a membership of 300. The work was started on the third Sunday of May 1939, and has grown from the beginning. The church was organized the seventh of August, 1939. When the church was organized we had no place to meet, therefore, we met in the Hinds county court house until a location could be found and prepared for services. God has blessed Southside from the beginning with every blessing they or we have asked for. Sometimes the way would look dark and hard but the fine people would pray and work and then the light would begin to dawn. The people have been faithful and willing, never tiring until a task was completed. The Southside Baptist Church is blessed with a fine group of members and a fine group of deacons and workers that are willing to do their part. We have a happy family in Christ. The church had nothing to call a church building at the beginning but the members went to work and continued to work and today they have a church building paid for. God has blessed in such a great way and we are all thankful. The church notes have all been paid off because of the goodness of God and friends and every member is so grateful and happy for every blessing and goodness shown. We need more room for Sunday school and Training Union work, we covet your prayers that we may be blessed with this room. Pray with us and for us in the Master's work at Southside Baptist Churchfor we need your prayers very much.-T. Cooper, Reporter.

Visitor: "What a sweet and innocent looking face your little girl has, Mrs. Brown."

-BR

Mrs. Brown: "I hadn't noticed it. Mary, what have you been doing?"



Baptist Training Union

AIM—Training in Church Membership AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

Major On Manners

One of the fundamental needs in the training of young people today is an emphasis on good manners, the keynote of which is consideration for others. As Christian leaders we have an added responsibility; for we have a purpose in developing and encouraging good manners: that of making the testimony of Christ more effective.

We cannot appeal for reverence in church as something apart from behavior on other occasions. We must teach our boys and girls to be well-mannered and respectful at all times. However, there are some things that deserve our special at-

Good church manners should include: promptness, faithfulness, cooperation, reverence, loyalty to principles as well as people, willing participation in the church program, (see also, chapter five in The Junior and His Church).

Remembering that methods are not an end, but a means, let us promote the work for the purpose of developing certain characteristics that will make stronger Christians and better church members.

Well planned programs: Knowledge-1 Peter 1:5. Initiative-1 Tim. 4:12. Poise-Acts 1:8. Dependability-Rev. 2:10c.

Monthly business meeting (committee work):

Cooperation-1 Cor. 3:9. Industry—James 1:22. Thoroughness-Eccl. 9:10a. Missionary projects: Overcoming prejudice-Matt. 7:1. Enlarged vision-John 4:35. Unselfishness-Heb. 13:5. Honesty-Mal. 3:8. Social life: Self control-Prov. 16:32. Value of influence-Rom. 14:21. Sportsmanship-Eph. 4:32. Bible study: Faith-Eph. 2:8. Love-John 3:16. Obedience-John 14:15.

Reverence: Ps. 29:2. "A regard for the rights of others is the basic law of all etiquette."-Eichler.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. The second is like unto it: thou shalt love thy neighbor as thyself."-Bible.

Conventions Next Week

Beginning next Monday, June 16th, the District Conventions will meet as follows: Monday, Starkville; Tuesday, Carthage; Wednesday, Pelahatchie; Thursday, Newton; Friday, Summerland; Saturday, Carriere. The last two days of this

EYE COMFORT Relieve irritation due to over-JOHN R. DICKEY'S EYE WASH refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 56c at drug stores. Ask for large size with dropper. MCKEY DRUG COMPANY, BRISTOL, VA.

week we meet in Booneville Friday and West Point Saturday. The last three conventions will be held June 23, Prentiss; June 24, Mars Hill in Amite County; June 25, Pine Bluff church at Dentville.

Two New Convention Features-A "Talkie" and Balloon Ascension

My, how we have enjoyed the talking pictures this week. This feature was made possible through the courtesy of the Baptist Book Store who furnished the films, and the Marks Baptist Church, Rev. Geo. Gay, pastor, for the use of their machine, recently acquired from the Book Store. You will enjoy this also if you attend one of the other conventions. And we have had a good time sending messages up in the balloon each evening. Yes, the older people like it also, and so will you. Of course the main program is the most enjoyable and helpful. You can't afford to miss these rich messages of the Strothers. Add to these the fine fellowship, the good music, the helpful conferences, the Bible drills and speeches of the contestants in the four contests and you have a perfect day.

Gloster Adds a B. A. U.

Word comes from Pastor C. Lee Bullard of Gloster telling of the organization of a B. A. U. They start off with an average attendance of a dozen. Mr. M. E. Causey, the director, is enthusiastic in his plans for revitalizing the entire Training Union, and we look forward to good reports from this good church. We are happy to have Brother and Mrs. Bullard, recently from Louisiana, with us in Mississippi. They are interested in Training Union because they understood Jesus to teach that church members should be trained.

Are You Interested in Renting a Cottage at Ridgecrest?

If you are interested in renting a cottage at Ridgecrest write to Mr. Perry Morgan about the James S. Day, Jr., Cottage. If you are going to Ridgecrest with us on our bus you need not worry about a place to stay. We have reservations for our bus crowd. Write Mr. Carl Clark, Box 530, Jackson, Miss., if interested in going on this bus.

Volunteers

The list of volunteer workers for our five-week summer special phasis continues to grow. If our major plans are carried out we will use 64 young people for those five weeks, serving 40 associations (more than half in the state) and 160 church, all, if possible, that do not at present have a union in the church. In addition to teaching training union work and organizing unions these workers will conduct a Vacation Bible School in churches that desire it. We believe that the Training Union constituency should be promoting in a very definite way every phase of denominational work. "Training in Church Membership" is our AIM.



E. Franck Lee of Enterprise. Received B. A. degree from Mississippi College, Clinton, June 2, with "Distinction." Won (June 2) the Nelson Medal for Senior Oratory. Major in English Department.

FIFTH SUNDAY PROGRAM OF THE COPIAH BAPTIST ASSOCIA-TION, GEORGETOWN JUNE 29, 1941

General Program - Rev. T. W. Green in charge.

10:45-Devotional: Jesus and a Troubled World-Rev. M. P. Jones.

10:55—The Christian and National Defense-Rev. R. A. Langley. 11:10-Solving Problems of Morals

and Conduct in the Church-Rev. T. W. Green.

11:25-Song and Prayer. 11:30-Sermon-Dr. P. I. Lipsey. 12:00-Lunch: To be brought from home by everyone.

Sunday School Program

Rev. O. O. Haley in charge. 1:00-Song and Prayer.

1:05-The Religious Census-Rev. A. B. Pierce.

1:25-The Vacation Bible School-Rev. George P. White. 1:45-Attaining the Standard of

Excellence-Rev. O. O. Haley. B. T. U. Program

James Fairchild in charge. 2:00-Song and Prayer. 2:05-"You'll Find It" in the Training Union Magazine (skit).

2:15-Awarding of Banners.

2:30-Announcements. 2:35—Special Music.

2:40-Winning the Young People-Rev. A. W. Talbert.

General Program

Rev. T. W. Green in charge. 3:00-The Cottage Prayermeeting -Rev. R. A. Tullos. 3:20-Announcements and Busi-

8:30-Adjournment.

The celebrated pianist had been boasting all through the dinner. Finally he held up his hands dramatically and exciaimed, "These ten fingers have made me world-fam-

The bored man opposite him asked dryly, "Pianist or pickpocket?"

MISSISSIPPI SOUTHERN B. S. U.

The Lord has wonderfully blessed our B. S. U. work at M. S. C. during this Spring Quarter. My volunteer Bible class has been above the average in interest and attendance. Miss Annelle Bonner is president of the class. Our B. Y. P. U. led by Miss Grace Powell. Y. W. A. led by Miss Katie Ruth Moak, Life Service Band led by Marjorie Fritn. Ministerial League led by Mr. Wilson Caruth, have all done excellent work. Sunday School and church attendance has been good. Much work was accomplished during our Religious Emphasis Week, May 4-9. Dr. W C. Robinson, Decatur, Georgia, brought us some great messages from God's Word. We have one of the best B. S. U. Study Courses we have had in the history of the school. We tried a new plan. I asked the old members of the council to teach the new members. I supervised the teaching and gave the examination. Much interest was manifested by both old and new members. Rev. J. G, Watson taught our B. Y. P. U. Study Course. We had the largest number to take the course that we have had in many years. The young preachers on our campus has done a marvelous piece of work on and off of the campus. We have gone to churches, hospitals, schools, and also spoken over the radio station in Hattiesburg. Ten attended our Spring Retreat Legion Park, Louisville, Mississippi. Six or eight students are planning to go to Ridgecrest June 11.

For the third year in succession we are happy to say that B. S. U. work at M. S. C. has been placed on the honor roll and has been given an award by Dr. Frank H. Leavelle, Nashville, Tenn., by reaching First Magnitude. Last year there were only 27 colleges in our Southern Baptist States that made the honor roll in B. S. U. work. It is quite a destination to reach First Magnitude. We are proud of this honor for three consecutive years.

We have a very fine group of boys and girls on our council for next session, and plan to do greater things. in our Master's vineyard.

> C. S. Moulder, Student Secretary.

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

Jackson First1047	229
West Laurel 460	148
Crystal Springs-Copiah 304	125
W. Laurel 495	162
Salem-Covington171	124
Bethlehem-Jones 85	67
Cross Roads (Webster) 109	

MORE COMFORT WEARING

FALSE TEETH

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MISSISSIPPI HATCHERIES JACKSON, MISSISSIPPI

80,000 U. S. APPROVED-PULLORUM TESTED CHICKS PER WEEK

> \$3.45 per 100 and up "OUR SPECIALTY IS TO SATISFY YOU" Write for complete price list.

WHO WERE SAVED, WHO LOST BEFORE CHRIST CAME

The first thing I notice Brother Thigpen said, "There was no one saved before Christ came."

The Bible tells us that Enoch was translated; he could not see death and was not found because God had translated him. That before he was translated he had his testimony that he pleased God and it was counted unto him for righteousness, so he was saved for he believed God. Elijah went up by whirlwind into heaven, others I could mention were saved before Christ came to earth, but these three are enough to prove that people were saved before Christ came to death, because they believed what God said about Christ who should deliver Israel; they did not see Christ in the flesh, but their faith looked down through the ages of time to the coming of Christ, who would deliver them. So we in this age have not seen Christ, but we believe what the Biple says about our Saviour. Before Christ came they had types of Christ preached unto them; read the 53rd chapter of Isaiah, a great message of Christ to the world, hear what the 6th verse says, "All we like sheep have gone astray. We have turned every one to his own way and the Lord hath laid on him the iniquity of us all."

The next thing I want to notice, Brother Thigpen said, "Christ went and preached to the souls in prison after he was put to death and his conclusion is that during the three days in the grave, He preached to the souls in paradise and they believed on the Lord Jesus Christ and were saved. Does Brother Thigpen mean to call prison paradise? Dr. J. M. Pendleton's notes on 1 Peter 3:19 say, prison is hell. There is no Scripture to prove that Jesus went anywhere and preached while His body lay in the grave.

The preaching referred to by Peter was just before the flood, read Gen. 6:3, "And the Lord said my spirit shall not always strive with man for that he also is flesh, yet his days shall be an hundred and twenty years." They are so wicked God gave them 120 years to repent of their sins and believe what Noah said about the flood. By God's spirit through Noah, was striving with them to believe that God would destroy them and everything living, so the longsuffering of God waited in the days of Noah while the ark was preparing. 1 Peter 3:20. They did not believe Noah's preaching, so God told Noah to make an ark. By faith, Noah being warned of God of

WOMEN Get 2-Way Relief!

Periodical headaches, nervousness, cramp-like pain, when due only to functional causes, are relieved for many women who start on CARDUI three days before "their time," and use it as directed.

But CARDUI has another important use. It is a tonic, intended to stimulate appetite and increase the flow of gastric juice. That's probably the reason it improves digestion, helps build up so many weak, run-down, undernourished women. That's another way it often helps relieve periodic distress.

CARDUI's 50-year record of popularity invites confidence.

things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world and became heir of the righteousness which is by faith. Heb. 11:7. On account of their unbelief they were cast into When a man fails to believe God in this world his doom to hell is sealed and that forever. When a man dies he goes to heaven it he believes, for Christ says that "he that believeth is not condemned, but he that believeth not is condemned already." In Ecclesiastes 12:7, "Then shall the dust return to the earth as it was and the spirit shall return unto the Lord who gave it." Jesus said before He died, "Father unto thy hand I commend my spirit" and said to the thief, "Today thou shalt be with me in paradise." So paradise is heaven and heaven is paradise. Paradise is only mentioned three times in the New Testament. Luke 23:43; II Cor. 12:4; Rev. 2:7. In Luke is what Christ said to the thief; in II Cor. 12.4 Paul caught up into the third heaven, in paradise and heard unspeakable words which are not lawful for man to utter. The first heaven is here on earth; Eph. 2:6; 3:10, and second heaven is where the sun, moon and stars are and the third heaven where Paul was caught up, is heaven where God is. And Paul called it Paradise. The Bible does not say anything about a fourth heaven. So there must be only three heavens as mentioned above. When a man dies his destiny is fixed for either heaven or hell, for Christ tells us about a man in hell, another in Abraham's bosom, the man in hell talking to Abraham and Abraham said, "If they hear not Moses and the prophets neither will they hear if one rose from the dead." So there is no intermediary place for anyone.

J. E. Lowe, Crystal Springs.
——BR——

LEPER COLONY IN NIGERIA

(Foreign Mission Board)—Almost unbelievable is the work being done by the Leper Colony of the Oyo Province in Nigeria, supervised and directed by the missionary staff of the Hospital. One hundred and seventy-seven (177) lepers were enrolled at this Colony for the year 1940. These live at the Colony, have their farms, and receive the necessary and appropriate treatment.

There is the Leper Colony Baptist Church with 66 members. Eighteen persons were baptized on profession of faith in Jesus Christ and there are thirty-six inquirers. One hundred and ten are enrolled in Sunday School; one hundred persons study in the Baptist Training Union. a Woman's Missionary Society, and a day school with thirty-nine pupils. The Lockett Memorial Chapel 'is completed and is the center of all the church activities. Forty-nine persons, after laboratory tests, were declared as non-infective, with the disease arrested, and were discharged from the Colony during the year. Surely this is a healing, teaching, evangelistic ministry for the glory of God and the good of humanity.

JOSEPH DID IT!

Joseph prepared for the famine in time of plenty. Have you prepared for the fire that may destroy your church? WRITE:

L. L. RILEY, Secretary
SOUTHERN MUTUAL CHURCH
INSURANCE COMPANY
Columbia, S. C.

DIGEST REPORT HOME MISSION BOARD J. B. Lawrence, Executive Secretary Atlanta, Georgia

Possibly in no period since the Declaration of Independence was signed by our forefathers has the American way of life been so threatened as today. The war now raging in Europe is not primarily a war for territory. It is a clash of ideologies. The new order which the Axis powers would establish in Europe and the world would overthrow all the things for which men have fought, bled and died for the past two thousand years. The new world order which Germany would establish is a racial order in which nobody but the German people would be able to live with freedom or selfrespect, and millions not at all.

Someone has said that our danger is not from without, but from within. We can defend our land from invasion by a foreign foe, but the insidious workings of evil within our social order is something else altogether. Already the following forces of destruction are working silently within our ranks to undermine the foundations of our peace: materialism, the destroyer of brotherhood, fear, the destroyer of peace, liberalism, the destroyer of sacred traditions, lawlessness, the destroyer of civic order, paganism, the destroyer of Christianity. These things are doing something to us.

Can America solve the problems of a bankrupt world when it has not solved its own problems of want? Can America win the world from economic injustice when her own people are unemployed? In the midst of all this and behind it as a force making all these evils possible is sin which is sweeping over our land like a prairie fire scorching, singeing, searing, consuming.

Task of Home Mission Board

The Home Mission Board is endeavoring to meet the challenge of these forces of destruction by preaching the gospel of Jesus Christ. The only solution for our trouble and the only cure for our hurt is the redeeming grace of the Lord Jesus. He is the supreme and superlative need of the world today.

Summary of Work Done

Number of missionaries, 391; mission stations, 915; new mission stations opened, 71; new pieces of property acquired, 14; sermons preached, 31,403; professions of faith, 5,375; total received from all sources, \$560,168.90. During the year, \$181,130.41 has been paid on the principal of the debt. The debtpaying program of the Board as now projected will, if the receipts of the Board through the Co-operative Program remain the same, liquidate the debt in full by 1945. On February 1, 1941, the debt of \$850,000 was refinanced, without security, haif bearing interest at 31/4% and the other at 31/2%, thus saving about \$45,000 in interest if the debt is paid by

The Annie Armstrong offering for 1940 from the W. M. U. was \$157,009. The income from the Bottoms Trust for 1940 was \$46,573.51. Thus the income from these two sources greatly helped in carrying on the work of the Board.

When the war is over, and it will be over sometime, an enervated world, a world morally, spiritually and economically exhausted, will

come to America for a blood transfusion. What kind of blood will we be able to give the war-torn, depleted, disillusioned, morally maladjusted nations? God is calling America to become the base for the international operations of Christianity. Communism has as its base Russia, one of the largest countries in the world. Hence the supreme task of Home Missions is in evangelizing and enlisting our people ministering to the foreigners in the South, the Indians, Negroes, Jews, soldiers, deaf mutes underprivileged in the cities and mountain sections, in Cuba and Panama Canal Zone.

PHILADELPHIA PASTOR'S CONFERENCE

R. K. Corder, Chairman C. C. Weaver, Secretary

WHEREAS, it has pleased our Heavenly Father to call home a faithful member of the Philadelphia Pastor's Conference, Brother J. N. McMillin, pastor of Louisville Baptist Church, and

WHEREAS, he contributed so generously of his influence as a fine Christian character, and his discerning judgment in the organization and maintenance of this conference, and

WHEREAS, he led us so fatherly and profitably in the Bible study period at our monthly meetings, giving encouragement and inspiration to all, and especially to young preachers, of which there are a goodly number in this conference, and exemplifying the vicarious spirit of his Lord by teaching us when to do so was contrary to the advice of his friends and his doctor.

THEREFORE, BE IT RESOLVED, by the members of the Philadelphia Pastor's Conference, that we express our gratitude for the rich experience of fellowship with him, and our sincere appreciation for his teaching and his wise council, and that we extend to the members of his family our deep sympathy, praying that our Lord will compensate them for this earthly loss,

Signed:

R. K. Corder, J. L. Word, P. D. Bragg.

LET US GO FORWARD Philadelphia Church

This month, June 1, marks the beginning of a third year's work together as pastor and people. Moses called on the Israelites to go forward into the Promised Land after he had called to their attention some of God's past blessings.

Let us look at a few of the visible blessings the Lord has given us during the past two years:

We have had 93 baptisms and 111 by letter or statement, making a total of 204 additions. Our present membership is 795, a net gain of 164 the past two years.

Membership June 1, 1939, 631.

There has not been a deficit in the current expenses of the church any month during the two years. Our gifts to missions have been \$3,207.95, and to local expenses \$18,-190.92. These things along with the good attendance on all services is blessed.

R. K. Corder, Pastor.

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RESOLUTIONS ADOPTED BY THE SOUTHERN BAPTIST CONVENTION

Submitted by Dr. Powhatan W. James Pastor, First Baptist Church, Tuscaloosa

WHEREAS Southern Baptists constitute one of the largest democratic and evangelical bodies of Christians in the United States; and whereas they have over 25,000 churches with more than 5,000,000 bona-fide members; and whereas some 10,000 members and "messengers" (or delegates) from these churches are meeting in annual convention in Birmingham, Ala., May 14-18, 1941, they feel it incumbent upon them and altogether appropriate for them to declare publicly certain of their clear convictions at this time of world crisis, in order that our burdened President, Franklin D. Roosevelt, and our National Government may be apprised of the sentiments and convictions of the great majority of this body of patriotic and liberty-loving citizens. While they thus record and publish their sentiments and convictions by majority vote in convention assembled, they fully recognize and respect the inalienable right of conscientious objectors to hold and to voice contrary sentiments and convictions if they deem it wise to do

THEREFORE BE IT RESOLVED, by the Convention:

1. That we declare our abhorrence of war and all its insanity and brutality. We are a peace-loving people and we know of no issues, national or international, which could not be settled in fairness and equity by the orderly processes of civilized society if only the leaders of the nations were willing to practice the principles of justice, truth and righteousness. We sincerely believe that the rank and file of our nation and the other nations as well, much prefer that all international disputes and conflicting interests be composed by the processes of peace rather than by the arbitrament of war. But unfortunately men of evil mind and ungodly heart sometimes gain control within a nation, or nations, and with cruel and deadly intent thrust war upon the world in order to gratify their lust for glory and power and fancied gains for themselves and their associates. Such men at the present time have criminally conspired to impose their anti-social, anti-Christian and anti-human wills upon much of the world. With fiendish force and diabolical scheming they have overrun Europe and threaten to gain the mastery over Asia and Africa. Human rights, freedoms and liberties have promptly gone into eclipse wherever the power forts of the United States to reof these ruthless men have been established. They hold nothing as sacred and they regard with scorn many of the treasured achievements of mankind. They deny the physical, intellectual, moral, social, economic and spiritual rights and liberties of all who in any way oppose them. In other words, their principles and their practices are the

absolute antithesis of everything we have been taught to believe is in line with the will of God, the mind of Christ and the kingdom of God on earth. If these men are allowed to attain their announced world-wide aims and goals, then many of the values which we esteem as more preclous than life itself will be lost and the world will be immeasurably impoverished socially, politically, culturally and spiritually. We know not what course others may pursue but as for us we hold it were better to be dead than to live in a world dominated by the ideals of these modern dictators.

2. We declare our beliefs that some things are worth dying for; and if they are worth dying for they are worth living for; and if they are worth living for they are worth defending even unto the death. Among these are liberty under law that sacred shrine called home, wives and children, the honor of one's country, and last but not least freedom of worship. "Is life so dear or peace so sweet as to be purchased at the price of chains and slavery" forged by some cruel and godless tyrant, "Forbid it Almighty God!" Thus was it prayed in other days when a tyrant sought to enslave our colonial fathers. We believe that Almighty God made answer to that prayer through the deeds of those fathers from Lexington to Yorktown. Our Baptist fathers opposed that tyrant and we, their spiritual descendants, are ready to oppose any other tyrant who impiously aspires to deprive us of any of our God-given and inalienable rights. Shall we have a vision of eternal values less clear than had those early American fathers? Shall we in our strength forfeit those priceless values which they purchased with their blood and in their weakness? May Almighty God forbid that also!

3. Baptists are a democratic people-none more so. Therefore, it is nothing but natural that our deepest sympathies should go out to those democracies of the world which have been crushed for the time being or now are solely beset by ruthless powers which are committed to the overthrow of all democracies. We are convinced that England's heroic resistance to the Axis powers is one of the great sagas of the human spirit. We, like the great majority of people in the United States, are in thorough sympathy with the efforts being made by our nation to reinforce England in many ways as she fights not only for her own life, but also, and incidentally, fights a terrific battle for the other democratic nations of the world. It will be most gratifying to us if these efinforce England can be multiplied and be made increasingly effective. We trust our Government to work out the wisest and most effective means to aid England, our natural ally, in this titantic struggle.

We desire to register with our Government our clear conviction that the United States and her citizens should promptly cease supplying Japan with materials which enable her to continue her war of conquest against China.

We also urge our Government to quicken rather than slacken all measures needed to strengthen the defenses of the Western Hemisphere against all kinds of aggression from any and all powers which seek to undermine and to overthrow our peaceful and democratic ways of

4. We pledge ourselves as Christian patriots to pray earnestly unto our God and Saviour that a righteous peace may soon be granted unto all the warring nations; that our own nation may be spared the horrors of war, if that be the divine will, and that our nation may be used as a mighty instrument of peace and truth and righteousness and brotherhood; that Almighty God will, in the power of His might, take charge of the nations and overrule their folly and sin to the praise of His great and holy name.

Resolutions Added the Following Day Touching the Resolution Above

Whereas the Southern Baptist Convention in session at Birmingham, May 1, 1941, affirmed its loyalty to the United States Government, and its devotion to the ideals of its founding fathers, and

Whereas the aforesaid resolution may be misinterpreted by some as a committal to the principle of mili-

Therefore, be it resolved that the aforesaid resolution in no way commits the Southern Baptist Convention to an approval of war, as a recognized principle in settling international differences.

Blake Smith,

Arkansas.

Approved, with revision E. C. Routh,

For Committee on Resolutions. -BR-

Pastor Harry A. Borah says that "Youth Week" proved a blessing to Liberty Hill Church in Panola County. The young people served well for two weeks, filling all offices. Following is a list of the oficers:

Deacons - Leon Anthony, Chairman; Tom Vick, D. W. McCullar, Jr., R. F. Rowsey, Jr., Jack Anthony.

Sunday School-Superintendent, J. D. McCullar; Secretary, Tom Vick; Teachers: Adult Men, Raymond Mc-Minn; Adult Women, Miss Willie Luther McCullar; Young Men, Leon Anthony; Young Married Women, Mrs. Virginia Campbell; Young Ladies. Miss Martha Anthony; Intermediate Boys, Jack Anthony; Intermediate Girls, Miss Gladys Pitcock; Juniors, Miss May Moore; Primary, Miss Anna Lou Morris; Beginners, Miss Lois Ann Vick.

Baptist Training Union Officers-Director, Gaston McCullar; Assistant Director, Mrs. Virginia Campbell; General Secretary, Billy McCullar; Senior Leader, Mrs. Ivy McMinn; Intermediate Leader, Miss Lorane Vick; Intermediate Sponsor, Miss Ann Chapman; Junior Leader, Bob Vick; Junior Sponsor, Miss Willie Luther McCullar; Story Hour Leader, Miss Gladys Pitcock.

First Neighbor: "How did that naughty little boys of yours get

Second Neighbor: "That good little boys of yours hit him with a brick."

AALARIA IN 7 DAYS

FOR DADDY'S DAY

My daddy's name was written Upon no page of fame. He was no haughty hero For ages to acclaim.

He was of modest merit When matched with such as these. From him I could inherit No princely pedigrees.

But he was brave and honest And knightly to the core, The cream of all the commons. And who could ask for more?

His love of God was loyal. He served his state with zeal. His home he called his castle, His court of last appeal.

His wife, his sons, his daughters, His neighbors, great and small, Rose up to do him honor And loved him one and all.

His bit of earth was better Because he passed that way. Thank God for such a father On this our DADDY'S DAY.

> David E. Guyton, Blue Mountain, Mississippi.





Listeners to the broadcasts will rejoice that the thirteen "Baptist Hour" Radio Messages are now in book form. Through these broadcasts Southern Baptists have made a vital contribution to Christian history during these perilous times. The theme of each of these sermons is a development of the subject, "The Living Christ in the Life of Today." \$1.00

A QUEST FOR GOD By R. C. CAMPBELL

Safety, certainty, and enjoyment for those who put their trust in Christ. It is a forceful and earnest presentation from the heart and experience of a popular author. He contrasts Christian fortitude with the folly and madness and remorse of those who love sin and who serve Satan. Apt illustrations for urging decision and making the way plain. \$1.00

ARE ALL THE ROADS THE SAME?

By E. C. ROUTH

Covers a series of brief studies dealing with fundamental differences between Baptists and others. The author feels we need to give more attention to the distinctive beliefs of Baptists and that we need a revival of teaching and preaching of distinctive Baptist beliefs. A helpful book for all who would know more of "what Baptists believe." 35 cents

Baptist Book Store

500 E. Capitol Street Jackson, Mississippi



INFORMATION FOR MISSISSIPPI BAPTISTS

JEHOVAH SAID TO HOSEA: "MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE"

DIVINE COMMISSION INVOLVED

On the basis of their present bonded indebtedness, Mississippi Baptists are paying annually in interest the sum of \$31,554.

About \$800 will support a missionary on the foreign field one year. Divide \$31,554 by \$800, and you will find that Mississippi Baptists could, with their interest money alone, support about thirty-five additional foreign missionaries; or three hundred additional native missionaries, who could be supported for about \$100 each per year.

"Go ye into all the world "

Baptists Out of Bondage

The purpose of the Mississippi Baptist Now Club is to raise sufficient funds to pay off the bonded indebtedness of the Mississippi Baptist Convention, amounting to \$525,900.00, in three years. Unless we do this our denominational work in Mississippi will be handicapped for more than sixteen years, which is the present bond maturity schedule. Taking sixteen years to pay off the bonds will hamper our missions, evangelism, education, social service, and the cooperative program for that period of time. On the basis of the present indebtedness, Mississippi Baptists are paying annually in interest the sum of \$31,554.00. By paying off the bonds in three years the staggering load of annual interest will be eliminated and the total amount of interest saved will be \$300,000.00.

Paul Had Bond Trouble Too

Paul said to Festus: "I wish you were as I am save these bonds." The bonds that fetter the spirits and energies of Mississippi Baptists are of a different nature from the bonds that held Paul but they are shackles nevertheless, impeding their efforts as they attempt to do their part in advancing

"Reduce Financial Interest. Increase Spiritual Interest"

Wilbur D. Cole, Philadelphia, Chairman for District 6, sounded this keynote when he uttered these words at the Now Club District meeting in Newton. Besides the saving in interest, the paying off of the bonded indebtedness in three years will release funds and energies from bond paying and direct them into Kingdom advancement. Success will infuse a spirit of enterprise into our state, home, and foreign mission work. It will serve as a tonic to all of the causes in the cooperative program and will hearten every Baptist in Mississippi and glorify God. From the success of the Now Club Mississippi Baptists can spring to other successes. Leaders are confident of success for the following reasons: First, the people want it to succeed; second, the people believe it will

succeed; third, the people believe it will take plenty of work to insure success. No "Dead Horse"

Too, Mississippi Baptists will not be paying for a "dead horse." They will be paying for the lifegiving stream of trained power and consecrated leadership that has been flowing, and is continuing to flow, from our Baptist colleges into their homes, pulpits, mission fields, school rooms; and into their business, professional, and social life.

Authorization

Approval of The Now Club was given by The Mississippi Baptist Convention, November, 1939; The Convention Board, December, 1939; The Executive Committee, December, 1939; Mississippi Baptist Convention, 1940; The Convention Board, 1940; The Executive Committee, 1940; The Commission of Twenty, 1940; The Mississippi Baptist Woman's Missionary Union Convention, 1940; The W. M. U. Associational Meetings, 1940; The W. M. U. October Clinics, 1940; The W. M. U. Institutes, January, 1941.

Sound Investment

Mississippi Baptists now have \$3,322,673.51 of assets in their colleges, in buildings, lands, equipment and endowment. On this total we owe only \$525,900.00. Pive Hundred Thousand of the \$3,322,673.51 came from individuals and foundations outside Mississippi.

Issuing bonds in 1922 was an excellent investment. Without the issuing of bonds, Mississippi College would not have its present endowment fund. The same is true of Blue Mountain College and Mississippi Woman's College. By reason of the proceeds from the bonds Mississippi College, our great college for men, has been enabled to train leaders for our pulpits, our businesses, our professions, and our mission fields. Blue Mountain College, whose first objective is to train women for Christian home making, has supplied consecrated Christian teachers for our school rooms and more than 80% of its graduates have engaged in building Christian homes. Without the proceeds bonds, Mississippi Woman's College and Clarke College could not have made their valuable contributions to the Lord's work. As a matter of fact, Mississippi Baptists' leadership training program was made possible by the proceeds from these bonds.

Issuing Bonds Bad Business?

In the light of their knowledge in 1922, it was the best business transaction Mississippi Baptists ever made. On their investment in the colleges they only owe \$525,900.00.

In 1933 alone, 12,185 business houses failed. From 1928 to 1933, 10,753 banks

failed. The Mississippi Baptist Convention has never failed. Any business that owes only 15.9 per cent on its investment is considered in a healthy financial condition. That percentage is all Mississippi Baptists owe on their investment in Christian Education.

To issue more bonds, however, while the present ones are outstanding, would be not only bad business, but terrible business. To increase the obligations of the Convention while a single bond of the \$525,900.00 remains unpaid would impair the progress and influence of Mississippi Baptists in Kingdom advancement. Seest thou a man diligent in business? He shall stand before kings; he shall not stand before mean men."—Proverbs 22:29. THE BIGGEST AND BEST BUSINESS IN THE WORLD IS THE LORD'S BUSINESS.

First Bonds Issued in 1922

The cooperative program receipts for Mississippi in 1920 were \$699,994.91; in 1921, \$535,303.29. On the basis of the present percentage to Christian Education, 25%, the amount available from 1920 receipts for Christian Education would have been \$174,998.00, and in 1921, \$134,825.00. This percentage was to be used to pay off the bonds. However, the seventy-five million campaign receipts fell to \$387,913.86 in 1922, after the bonds were issued, and cooperative program receipts began to dwindle annually until in 1933 the total receipts from Mississippi Baptists had slumped to \$100,259.48, which was less than the \$174,998.00 received for Christian Education alone in 1920. Receipts increased gradually from 1933, until in 1940 they had risen to \$249,609.58.

Reason Bonds Have Not Been Paid

The only reason we have this bonded indebtedness upon us now is that Mississippi Baptists materially reduced their gifts to the cooperative program during the past fifteen years. If the gifts had been maintained on the 1922 level, the year the first bonds were issued, every bond would have been wiped out long ago without any special campaign.

Convention Generous to Colleges

The colleges belonging to Mississippi Baptists; viz., Mississippi College, Mississippi Woman's College, Blue Mountain College, and Clarke College have received generous treatment at the hands of the Mississippi Baptist Convention.

Up to 1918 the Convention owned two senior colleges, Mississippi Cellege and Mississippi Woman's College; and one junior college, Clarke College. At the 1918 Convention the messengers there assembled voted unanimously to accept Blue Mountain College as a gift from its owners and from the Jennings family of Water Valley and Memphis.

According to the annual minutes of the Mississippi Baptist Convention, these four colleges have received from the Convention treasury since 1918 the following amounts:

Blue Mountain College _____\$359,770.77 Clarke College _____ 132,635.31 Mississippi College _ Mississippi Woman's College _____ 481,833.53

Not included in the above are amounts "allocated" to the colleges but paid to bond-holders for principal and interest on bonds issued by the Education Commission, the proceeds of which were received by the colleges. Also not included is interest on notes.

Of the above total of \$1,419,913.70, the convention still owes \$525,900.00, as represented by the bonds Mississippi Baptists are now seeking to pay off in three years through The Now Club. The money represented by the \$525,900.00 bonds, with the exception of the item of \$74,300.00 shown in the list below, representing past due and accrued interest on the bonds, has already been given to the institutions, and is included in the total of \$1,419,913.70, given the colleges

The money derived from the sale of the \$525,900.00 bonds was disbursed

Education Commission	32,200.00
Blue Mountain College	74,300.00
Clarke College	184,500.00
Mississippi College	42,900.00
Mississippi Woman's College	94,500.00
woman's Conege	97,500.00

NOTE: The \$525,900.00 is included in the list of monles given the colleges since 1918 as shown above, totaling \$1,419,913.70, with the exception of the did not go to the colleges but to the bondholders.

DRAGGING TO ZION

Mississippi Baptists may sing that glorious old hymn, "Marching to Zion"; but in reality they are not MARCHING to Zion as long as they are shackled with bonds-\$525,900 of them. They merely are dragging to Zion, and en route they will not be able to render their best service to God until they lay aside every bond which besets them and can run the race unfettered.

WHO WILL PAY OFF THE BONDS?

District Chairmen, Associational Chairmen, Church Chairmen, and Pastors throughout the State of Mississippi are seeking a Gideon's band of 10,000 from among the 270,000 Baptists in the state, to pay off the bonds in three years with gifts of \$1,000.00 and less,

MISSISSIPPI

P. O. Box 1349, Jackson, Miss

FRANK E. SKILTON, General Chairman A Program of Perseverance

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